

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

IN his new translation of *The Old Testament*, the first volume of which has just appeared (Hodder & Stoughton; 10s. 6d. net), Dr. MOFFATT has essayed a truly stupendous task. Twice at least it has been already attempted in our generation—by Ferrar Fenton, in his racy and often highly suggestive ‘Complete Bible in Modern English,’ and by Professor C. F. Kent, of Yale, with an imposing array of critical scholarship, in his ‘Student’s Old Testament, Logically and Chronologically Arranged and Translated.’ There was certainly room for another translation, embodying the modern quality of the one with the critical scholarship of the other.

Dr. MOFFATT’S translation is not, of course, designed to enter into competition with the Authorised Version. There is no probability that any subsequent translation will ever equal, far less surpass, the beauty and the majesty of that incomparable Version. The new translation is supplementary to it, rather than a substitute for it. It aims at truth rather than beauty, at accuracy rather than dignity and charm.

It would be alike impossible and undesirable to attempt to embody in a translation offered to ‘the unlearned’ the literary results reached by the critical analysis of the historical books. Impossible, because the results are too complex and would

necessitate vastly too much rearrangement of verses, passages, and chapters: and undesirable, because those results are being subjected to perpetual revision, and are not, and may never be, in detail absolutely secure.

But by certain simple typographical devices Dr. MOFFATT has at important points in the story let his readers into the secrets of the documentary analysis, and this, at these points, is a real gain. He has revealed the sources, e.g., in the story of Jacob at Bethel (Gn 28), of Abimelech (Jg 9), of David and Goliath (1 S 17), and of the rebellion of Dathan and Abiram (Nu 16) which he has separated from the rebellion of Korah. He has also effected a few transpositions, rightly joining 2 S 24 to 2 S 21. This liberty of transposition might have been taken with even better right in the Books of Ezra and Nehemiah, where the traditional order does not yield a very intelligible sequence of events.

The English of the translation is undoubtedly modern. ‘Kindred’ becomes ‘relatives,’ ‘covenant’ becomes ‘compact,’ ‘murmuring’ becomes ‘grumbling,’ ‘repented’ becomes ‘changed his mind,’ ‘the tabernacle of the congregation’ (A.V.) or ‘the tent of meeting’ (R.V.) becomes ‘the Trysting tent,’ ‘the day of atonement’ becomes ‘Expiation day,’ ‘elders’ becomes ‘sheikhs,’ ‘Cushi’ (A.V.) or ‘the Cushite’ (R.V.) becomes

'the negro,' 'the book of Jashar' becomes 'the Book of Heroes,' 'grove' (A.V.) or 'Asherah' (R.V.) becomes 'sacred pole,' and 'the fourth part of a silver shekel,' which Saul's servant proposes to give as remuneration to Samuel (1 S 9⁸), becomes 'ninepence.' Once, the attempt to be just to the implications of the original has—perhaps inevitably—tended to obscure an important point, namely, in 1 S 10¹¹, where 'Saul among the prophets' becomes 'Saul among the dervishes.' This word excellently brings out the ecstatic quality of this particular 'prophetic' type, but it obscures the connexion, which is quite real in more respects than one, between these men and the literary 'prophets.' The truth is that either translation is more or less misleading and inadequate: here, as in numberless other cases, where there is no exact equivalent, the translator's task is inconceivably hard.

The translation is often strikingly idiomatic, how idiomatic will be appreciated only by one who would attempt to turn it back into Hebrew. As, e.g., where Jacob says, 'Joseph must have been torn to pieces' (Gn 37³³), or where Saul says to the witch, 'What is he like?'—a happy transformation of 'What form is he of?' (1 S 28¹⁴). Good, too, is the rendering of Tamar's words to Ammon, 'Do not be so profligate' (2 S 13¹²): at any rate 'profligate' brings out well the moral connotation that lies in the Hebrew 'folly.' Again, 'one afternoon David got up from his siesta and took a walk on the roof of the royal palace.' This is vivid and modern. Sometimes the translation, while free, skilfully preserves the spirit of the original: as when the aged Barzillai, who says in A.V., 'Can I discern between good and evil?' (R.V. 'bad'), is made to say, 'Have I a taste for pleasures?' (2 S 19³⁵). Or take Elijah's words on Carmel, 'How long will you hobble on this faith and that?' (1 K 18²¹).

It is difficult to maintain this modern quality in translating from a book where every two sentences out of three are connected with 'and.' But Dr.

MOFFATT has frequently succeeded in doing this too. His version of the story of the Gibeonite ruse in Jos 9 reads very naturally, so does the story of Naaman in 2 K 5, and of the two harlots in 1 K 3^{16ff.}

One of the merits of the translation is that it brings out much more clearly than even R.V. the snatches of poetry which are incorporated in the prose narrative. Israel's defiant words to Rehoboam are printed as verse (1 K 12¹⁶), as is also the mockery hurled at Samson by the Philistines (Jg 16²⁴):

Our God has now put
the foe in our hands,
who wasted our lands
and slew us in bands.

This adequately represents the rather elementary poetry of the Philistine song. If it does not sound particularly musical, it has to be remembered that it is Dr. MOFFATT's anxious fidelity to the original that leads him to translate thus: the rhymed lines are an attempt to suggest the fivefold repetition of the first person plural pronominal ending which is the nearest approach Old Testament Hebrew makes to rhyme, a phenomenon of comparatively rare occurrence. Doubtless this is also the reason for his rendering of the words uttered when the ark was set in motion:

Up, O Eternal,
for the scattering of thy foes,
for the routing of those who thee oppose!
(Nu 10³⁵).

But it may well be doubted whether this scrupulous fidelity is not, in cases like the latter, a mistake. The scholar does not need these reminders, and the 'unlearned' reader is not much edified by them: the jingle produces a rather unhappy—or amusing, as the case may be—impression on his mind. But if this be a vice, it is at any rate the vice of a virtue.

Often the lilt and the language of the poetical

translations are equally good, as in Jacob's blessing of Judah (Gn 49^{11c}).

He tethers his foal to a vine,
his colt to a rare red vine;
he washes his clothes in wine,
his robes in the juice of the grape!
His eyes are heavy with wine,
his teeth are white with milk.

But on the whole the legal parts of the narrative are more impressive than the historical or the poetry. The laws, e.g., in the Book of the Covenant (Ex 20^{22-23³³}) come home to the reader with a freshness and interest which they do not quite have in A.V., and the Nazirite law in Nu 6 reads very naturally.

There are numerous silent corrections of the text, resting either on the ancient versions or on modern conjecture, which only the scholar will detect and fully appreciate. As illustrations we may take 2 S 21¹, 'the guilt of blood lies on Saul and his house'; or 2 K 23⁷, 'the women wove tunics for Astarte'; or 1 K 8^{12c}, where a line is rightly added from the Septuagint at the beginning of the little four-line poem which prefaces Solomon's prayer:

The sun has the Eternal set in heaven,
but chosen himself to dwell in darkness;
so I have built this mansion great for thee,
for thee to dwell in, to eternity.

Every translator of the Bible into English has to face the difficult question raised by the second person singular pronoun of the original. Is he to say 'thou' or 'you'? A modern translator is naturally tempted to say 'you,' and this is Dr. MOFFATT's practice: but, while this undoubtedly preserves the colloquial flavour, it somehow seems instantly to lower the literary dignity of a passage. On this point, however, even modern translators may agree to differ: much will depend on the value they place on such dignity. But this problem is raised in a special form in the case of words addressed to or by the Deity. Dr. MOFFATT's

practice is to make the Deity use 'you' in addressing men, but to make men use 'thou' in addressing the Deity. This practice, however, does not seem to be quite uniformly carried out. Cain, for example, says to 'the Eternal,' 'You are expelling me from the country' (Gn 4¹⁴): and Moses, who in Ex 4¹⁰ says, 'thou hast spoken to thy servant,' says three verses later, 'send whom you will.'

The most conspicuous single feature of the translation is the rendering of *Jhwh* by 'the Eternal.' Dr. MOFFATT knows, of course, as well as any man living all that can be said against this rendering, but he has reluctantly and 'almost at the last moment,' decided to adopt it. This decision will be regretted by many. *Jhwh* is as truly a proper name, the name of the God of the Hebrews, as Kemosh is a proper name, the name of the god of the Moabites. 'The Eternal' would be possible in the psalter, but it is surely misleading in the historical books, in the earlier ones especially.

Not only does this rendering obscure the progressive character of Old Testament revelation, but it obliterates the point of many a passage. Conduct which would be tolerable in a primitive *Jhwh*, would be intolerable in 'the Eternal.' It was surely not 'the Eternal' who wanted to kill Moses in the 'khan' (Ex 4²⁴), or whose anger 'blazed out against Uzza' (2 S 6⁷). The utter inadequacy of this rendering is most convincingly seen in the great Carmel scene. 'If the Eternal is God, follow him; if Baal, then follow him.' The climax of the struggle between the two national religions and national gods is simply ruined, if we translate 'the Eternal is God, the Eternal is God.'

'The Eternal' is misleading, 'the LORD' still more so (at any rate in the historical books), 'Jahweh' looks uncouth to unlearned eyes, and, apart from this, it is by no means the certainly original form of the name. But why not 'Jehovah'? This word, which has been consecrated by several centuries of religious usage, was freely used by so great a Semitic scholar as Robertson Smith.

Doubtless it is, as Dr. MOFFATT says, an 'erroneous form.' But so is Isaac. The correct form is Yiqhāk, or, as a tolerable substitute, we might accept Yitshak; but we are all quite content with Isaac, erroneous as it is, and we may, for practical and popular purposes, be equally content with Jehovah.

One final point. In rendering so noble a literature as the Old Testament into modern speech, is it enough to be 'exact and idiomatic'? Is there not an obligation to preserve, so far as may be, the beauty of the original, or at any rate to avoid colloquialisms which mar its dignity? Doubtless the beauty has sometimes been caught, but not always. Apart from awkward expressions like 'the Eternal's ark,' 'the Eternal's lightning,' and the curious use of the word 'popular' in 'Joseph was popular with him' (Gn 39⁴)—one's sense of literary propriety is apt to be offended by phrases like 'the divine stick' (Ex 17⁹), 'the time is up' (Gn 29²¹), 'be off' (1 S 20²²), 'Is young Absalom all right?' (2 S 18²⁹). In Judah's words to Joseph, 'his father would die if he lost him' (Gn 44²²), the magic and the simple pathos of the original words are dissipated. It is supremely difficult, but it should not be quite impossible, to combine truth with beauty.

The translation is a striking monument to the industry, ability, and versatility of its scholarly author.

In spite of the past history of Christianity we had almost begun to think it had no great surprises in store for us. Is it possible that, by insisting on reading the mind of Jesus in the light of our thinking rather than reversing the process, we have missed the way of Jesus just where His way diverges from other ways? That, or something like that, was the thesis of Henry T. HODGKIN in 'The Christian Revolution.'

Force, he tells us in effect, has no place in the

moral life; and he is prepared to apply this teaching all round; not only in international relations, but to the problems of home and school, of industrial and social life. Whether we agree with him or not, we cannot help feeling that the 'Quakers' have something that the rest of us have somehow missed.

The latest study of the whole subject has been made by Dr. C. J. CADOUX in *The Message about the Cross* (Allen & Unwin; 3s. 6d. net). The subtitle of the book is 'A Fresh Study of the Doctrine of the Atonement.' Somehow we had always thought of the doctrine of the Atonement as a battleground for theologians, on its practical side a source of comfort and inspiration to the individual Christian. That the way to the solution of the difficult problems that confront men and nations at every turn might lie through a fresh study of the doctrine of the Atonement will be to many a new idea.

'On account of Him' (Jesus) 'there have come to be many Christs in the world (namely, those) who, like Him, have loved righteousness and hated iniquity.' That is not a quotation from a twentieth-century Liberal theologian; it was written by Origen (*contra Celsum*) in the middle of the third century. We have been accustomed to think of the Crucifixion as a unique experience, in which Jesus suffered and achieved for the human race something that can never be repeated. Yet we find Jesus inviting His disciples to take up their cross, and assuring them that they will drink the same cup that He drinks, and receive the same baptism that He receives.

The Epistle to the Hebrews, strictly interpreted, seems to imply that, until Jesus came, the forgiveness of sins was not only unknown but impossible. Dante and Thomas à Kempis seem to accept this view, but probably few in our day would follow them in this rejection of some of the most beautiful records of religious experience in the Old Testament. Many, too, would demur to the statement

that what the Death of Jesus secures for us is a remission of the penalty of sin. On the contrary, the forgiven man 'moves over to God's point of view,' and accepts, though in a new spirit, the consequences of his transgressions. According to Dr. CADOUX, that from which Jesus ransoms us is not the punishment of past misdeeds, but the commission of future misdeeds. It breaks in us the power of sinful habit in the present.

Is the Death of Christ, then, not a propitiation for our sins? Not if by that we mean that God is a 'capricious and irascible' being, whose 'wrath' can be bought off by the 'shedding of blood.' If we ask, then, Did Jesus die as a mere martyr? the answer is that there is no such thing as a mere martyr. The death of Jesus is the supreme example of the way in which God identifies Himself with the sufferings of His children. Forgiveness is secured only at awful cost to God; and here we come on a mystery which it may be the human mind will never fathom. It was in the vain attempt to sound its depths that the New Testament writers used as their measuring chain the categories of animal sacrifice, which have at times so perverted the New Testament conception of God.

Yet we need not make the mystery more mysterious than it is. Jesus believed that He went to His death 'according to the Scriptures'; but surely the Hebrew Scriptures, on the deepest subject of which they speak, are both intelligible and moral. The death of Jesus must be in accordance with a principle which every disciple of Jesus is called on to follow. Jesus, believing Himself to be divinely commissioned, and faced with the uncompromising hostility of the Jewish leaders, decided to accept martyrdom. In doing so, He deliberately rejected two other alternatives: withdrawal from the struggle, and an appeal to force.

This decision was in accordance with the new principle to which He had introduced men. We call it a new principle advisedly. In the course of a comparison and contrast between the teaching

of Jesus and the teaching of the Rabbis, Mr. C. G. Montefiore says: 'Certainly, the active attempt to redeem the sinner by service, sympathy, and love was a new thing.' Dr. CADOUX continues to call this principle 'non-resistance.' Surely this negative and jejune word is a very feeble term to express the positive, courageous, ambitious way of dealing with hostility, that Jesus taught and practised.

According to the Synoptic tradition, even before the beginning of His ministry, in rejecting the temptation to win the mastery of the world by disloyalty to God, Jesus definitely set aside the suggestion of the use of force to further His mission; a temptation far subtler and more plausible than one might suppose who had never thought out the situation. May it be, too, that there is more than we have sometimes allowed in the idea that some of the beatitudes are to be interpreted in a pacifist sense; that they have a negative as well as a positive reference and oppose all thought of armed resistance to Rome?

When Jesus said, 'My kingdom is not of this world,' He was not disclaiming a desire for empire in the hearts of men: He was only abjuring the world's conception of empire, and the use of the weapons by which worldly men seek it. This He did consistently. 'Jesus refuses to be made a king by the Galileans, warns His disciples against wanting to wield a coercive authority like that of the Gentiles, declines either to sanction or to take part in the legal punishment of an adulteress, and makes no attempt to avenge the shameful murder of the Baptist or the slaughter of those Galileans whose blood Pilate had cruelly mingled with their sacrifices.'

The thesis of Dr. CADOUX is that on this subject Jesus meant His teaching to be taken seriously. Would not many of us confess that for the first time we are beginning to ask ourselves seriously, 'May it not be so?' The question at issue is the old, old question: Can Satan cast out Satan?

Can injury and wrong be ended by injury and wrong? We are all prepared to be 'non-resisters' in the same way as we believe in God, 'to a certain extent.' We adopt pacifist measures as long as they seem safe and likely to succeed. If in any given case they seem likely to fail, we have always the world's weapons to fall back on.

But when we speak of 'failing,' are we not begging the question? Did Jesus fail, or James, or Paul? 'There is no escape from the fact that the Cross whereby we are saved owed its existence to the uncompromising pacifism of Him who died upon it, and that the seed which caused the Church of God to grow was the blood of pacifist martyrs.' Will any one who knows anything of history or of life to-day suggest that 'force' always succeeds?

Even if, with a fuller knowledge of the facts than we can ever have, we could say that the Sermon on the Mount sometimes fails, we have to set against that the astonishing story of its successes. The 'muscular Christian' type of padre who wins the respect of the 'Wild West' village by knocking down its leading 'tough,' however effective he may be on a 'movie' screen, in real life (assuming that he exists) proves nothing but that in savage society the virtues of the savage win admiration. Does not the appeal of Salvation Army officers in a city 'slum' lie partly in their voluntary lack of means of self-defence? Is it not generally recognized that the foreign missionary, in so far as he has behind him the strong arm of his own Government, finds his influence to that extent diminished?

Dr. CADOUX is no doctrinaire. He recognizes that in the defence of others there may possibly be a place for coercion, even for violence, employed with lofty motives. Yet speaking generally there is, he claims, no room in the Christian life for what he calls 'injurious' methods of defence, those that 'begin with blows and end in manslaughter.' If this conviction lands us sometimes in agonizing moral dilemmas, with the New Testament in our

hands, we cannot say that that proves our conviction is wrong. In short, the preaching of the Cross does not only mean expounding the doctrine of the Atonement; it implies the proclamation of the Cross as the way of life for all men, and the preaching will be in vain except in so far as the preacher accepts the Cross as the way of life for himself.

Out of the ferment of thought and the welter of discussion that have followed the War, one fact has been steadily emerging into clearness, namely, that the world-problem is at heart spiritual. We want, in the words of the late Lord Bryce, 'a world of new and better men.' Questions, therefore, dealing with the cultivation of man's spiritual nature must to-day be paramount. Accordingly we welcome, as most timely, a remarkable series of lectures delivered in Bristol Cathedral, edited by the Very Rev. E. A. BURROUGHS, D.D., and now published under the title of *Education and Religion* (Hodder & Stoughton; 5s. net).

The book 'aspires to do some pioneer work among the public, and is not for educational experts,' but even experts will find here much food for thought. Three groups are specially aimed at—'first and foremost, teachers of all sorts, including parents; secondly, clergy and ministers of religion; thirdly, but not least, politicians of all parties.' Politicians not least, for 'if we really mean to check our present drift towards social ruin, we must before long re-open, if possible on a non-party level, the problem of national religious education, and embody the results of war-time and post-war experience in legislation that will meet our need.'

A wide range of topics is handled in the book, but nothing is more arresting than Dean BURROUGHS' powerful argument for religious education. 'If you teach men to think, and so commit them to thinking about life and death and destiny, you *must* supply them with the needed material to build, each for himself, a real religion. I submit

that the right kind of teaching of religion may be the best way of teaching the average man to think. . . . If there is anything in this argument, then the suppression or hampering of religious teaching becomes a crime against the very soul of education ; and on purely educational grounds there is every ground for giving it rather pride of place.' Hence the suggestion that the time has come to re-open definitely the great issue of national religious education, in a new atmosphere, in a different spirit, and on what might be called a different plane.

The question of religious education raises the question of the teacher, and this must be faced. 'We compel no man to believe the accepted principles of geometry, but he who rejects them cannot well teach mathematics. So neither can he who rejects Christ's scale of values be a teacher of the science of life. In other words, if we really mean that civilization shall go forward, we cannot leave the religion of the teacher, in any kind of school, to chance.' On the other hand, the day is clearly past for tests of a dogmatic nature. It is the man's personality, not his formal creed, that matters : his personality as the outcome of his view of life. 'This does involve taking every possible precaution that the teacher's personality shall be such as we need, and encouraging the right sort of development in him—a development marked by character on the one hand and inspiration on the other. . . . Therefore the first need of our threatened civilization is what it should be the first objective of true statesmanship to supply : a system of education grounded in, permeated with, essential religion, and, above all, teachers who can "speak to the heart" of those they teach because "it is not they that speak, but the Spirit of their Father that speaketh in them."' "

Some time ago a book was published with the title 'Immortality' which contained a number of essays investigating the evidence for a future

existence. Many eminent men contributed to it, and it was recognized as a valuable piece of religious apologetic. The editor was Sir James MARCHANT, and he has now followed up his previous success by editing a companion volume, with the succinct title *Survival* (Putnams ; 7s. 6d. net). The essayists in this second volume are of a different colour from the previous writers. Sir Oliver Lodge, Lady Grey of Fallodon, Sir A. Conan Doyle, Mr. J. Arthur Hill, Professor Richet of Paris, and Sir Edward Marshall-Hall are (with others) a distinguished team.

The very names of these writers will at once reveal their standpoint. It can be easily understood, however, how fascinating a book this is to which such men contribute of their best. One of the most interesting essays is the first, by Sir Oliver Lodge, on 'The Rationality of Survival in Terms of Physical Science.' It begins with a brilliant exposition of the recent achievements of science and of the process by which the material elements in Nature have been refined away into forms of electricity. Then Sir Oliver proceeds to denounce the materialism which, obsessed with physical causes and effects, can see nothing else.

Where, he asks, shall we find the essence of life and mind ? Not by groping among the material relics of discarded carcasses ; that is only a part of the whole economy. If we want to find the permanent essence we must commune with other minds. We must not *assume* that mind can be found only in association with matter ; that is just what has to be ascertained. But it may be asked, how can we, with our limited material senses as our channels of information, be open to impressions save those that come through those senses ?

The answer is that our sense-organs may not be our only mode of recipience. Inspiration, *e.g.*, such as poets and saints have experienced, apart from the organ of sense, may be a reality. And experimental telepathy seems to show that mind

can communicate with mind apart from material concomitants. It is urged again, however, that, while all this may be true, the difficulty remains as to the method by which ideas or messages can be made known to uninspired people and ordinary people. A material organism must be utilized.

Granted, says Sir Oliver. A material instrument is not needed by discarnate spirits in their discarnate life. It is only needed for purposes of communication. And such an instrument is available in the mechanism possessed by all of us. The only question is, Can it be borrowed? Can its possessor allow another intelligence to use it? The possibility of this is suggested by the phenomena of sleep and trance, and by those of multiple and dislocated personality. This is true as to the possibility. And as a matter of fact certain people do have the power of vacating portions of the organism, and certain of the discarnate do make use of them.

Here comes the question of volume and cogency of evidence. And the facts are no more incredible than the facts recently discovered about the atom and the ether. 'Long study of psychical facts has convinced me—not doubtfully or apologetically or tentatively, but with the most profound and deep-seated conviction—that memory does not reside in the brain . . . that character and affection are not attributes of the body, but are phenomena of the mind or soul. The complete man is not body alone, or soul alone, but both. The soul dominates and has constructed the body, as a physical representation of its own appearance and properties and powers, to serve as a temporary instrument on this planet; and it is equally able to construct another instrument—probably has already done so before the one built of atoms has worn out.'

With that more permanent instrument, the essence of personality, in its full sense, survives and operates, in its new sphere, quite independently of its discarded physiological machinery. The

remarkable thing is that it still retains the power of, with difficulty, making use of similar machinery belonging to another individual, when that is made available; and thereby we are supplied with a demonstration of continuous existence, as a fact of experience and not of unsupported theory.

'This lump of matter on which we and others live, is very beautiful and interesting and astonishing, but it is not the whole. Away and beyond our finite slight conception of reality lies the realm of the infinite. Humanity is as yet but little risen above the animals, and what it has already accomplished is but a trifle to the splendour that lies before it in the infinite future.'

The publication of a new life of Christ is always something of an event. It seems safe to say that a deserved popularity awaits *The Life and Teaching of Jesus*, by Professor E. I. BOSWORTH, of the Oberlin Graduate School of Theology (Macmillan; 10s. 6d. net), a book which we have read with very great pleasure.

What is it that men of our generation expect from our Christian teachers in the study of the life, mission, and teaching of Jesus? In the first place, we expect from them a recognition of the supreme importance of the study of all that we can learn of Jesus. It is still possible to hear sermon after sermon preached by Christian ministers who seem to be unaware of the existence of the four Gospels. There are still multitudes in our churches who never seem to have been taught that the Christian religion is the religion of Jesus. Moreover, the attempt to resolve Christianity into a few ideals, such as the Fatherhood of God and the brotherhood of men, while it may give us some kind of a religion, will never give us a religion in the line of historical Christianity. Professor BOSWORTH quotes Bousset: 'In no other religion has a personality ever won a significance in any way approaching that of Christ in the Christian religion.'

The author leads us with a masterly ease through the discussion of the perplexing questions—how far Jesus adopted apocalyptic views, and to what extent His ethical teaching was meant only for the days of 'the present distress.' The fact that, in common with many other scholars, he finds extreme views on the subject no longer tenable is a warning against puzzling the 'plain man' in the pew with premature discussion of fancied discoveries of theologians. But when a position of more or less stable equilibrium has been reached with regard to any new theory (as has happened in this case), might not at least the intelligent young people in the minister's Bible-class be introduced with advantage to the changed point of view?

We do not any longer ask our teachers to prove to us that the four Gospels always all say the same thing. We know that they do not, and we ask for a 'synopsis' rather than a 'harmony' of the Gospels. To avoid the difficulty of complicated critical questions connected with the Fourth Gospel, Professor BOSWORTH bases his study chiefly on the first three Gospels. Even among them he shows how 'Matthew' was composed in, and in a measure influenced by, an atmosphere in which conservative Jewish Christians were alarmed at the radical views of the leaders of the Gentile Christians. They may cast out demons in Jesus' name, and prophesy in His name; they are doers of 'lawlessness' all the same. The man without the wedding garment was voluble enough during the controversy, but in the end he will be reduced to speechlessness.

Again, we expect of all our teachers absolute sincerity. Just as we expect our physicians nowadays to tell us in plain English what is wrong with us, and how they are treating us, so we look to our spiritual leaders to say what they think and to mean what they say. Teachers who 'hedge' through fear of hurting the feelings or the faith of those who look up to them, would often be surprised to find the relief and stimulus they can give by a little frank discussion.

The younger members of our churches, some of them, too, that one would hardly expect to trouble much about such matters, have very definite views on such a subject as the Virgin Birth. How does Professor BOSWORTH treat it? 'In certain circles this wonderful life seemed logically explained by the theory that Jesus, the source of it, had been born as the result of the direct and exclusive action of God upon his mother. Such a theory was not uncommon in the Greco-Roman world as an explanation of remarkable men, nor was it inconsistent with Jewish thought.' If this is somewhat non-committal in form, its meaning seems clear enough. One would have liked the author to elaborate the last clause. Dr. A. H. McNeile's testimony is that there are no Jewish parallels at all.

How far does the pulpit conception harmonize with the pew conception of the nature of the resurrection of Jesus? If there is a wide diversity between them, is it well that it should be so? Professor BOSWORTH recognizes that the New Testament accounts themselves do not always harmonize, the differences being perhaps attributable to the different views held of what was implied in resurrection. The message of the New Testament, however, is not so much that after death Jesus 'appeared' to certain of His followers, but that as a matter of incontrovertible and joyful experience a permanent connexion was established between Him and them. What the first Christian preachers were concerned to prove was 'the continuance of Jesus' power as a Messianic leader to work on human life for the establishment of the will of God.'

Further, we expect our teachers to show open-mindedness. This is usually understood to mean that their minds should be open to receive new truth. May we not include in it also a willingness to abide by unpopular old truth, if it seems to be established by sufficient evidence? In discussing the stilling of the storm, we are reminded that the forces of nature, by reason of their fixed laws, are 'extremely susceptible to the manipulation of

personal human wills'; and that it is 'not inconceivable that the mysterious will of God should under certain circumstances co-ordinate some of these forces in response to prayer.'

It is required of the Christian teacher that he should be as honest in dealing with the moral teaching of Jesus as in discussing critical questions. We look askance at an exponent of the Gospels who finds in the story of the Rich Ruler, and other similar stories, that Jesus had no antipathy to hoarded wealth. We have here a penetrating study of Jesus' attitude to this question. Yet the author realizes that our vast modern enterprises, in many departments of life, requiring as they do friendly co-operation of rich and poor and the throwing of all kinds of gifts into the common stock, were not in Jesus' purview; and that His teaching on wealth must be adjusted to modern conditions before it can be helpfully applied.

Very many Christians are still at the stage when they require to have it brought home to them that the gospel story is history, not a series of stained-glass window pictures; that Jesus, His friends, and His enemies were real people who did things and to whom things happened, and who were actuated by intelligible motives which it is within our province to inquire into. One way of making the story live is to give free rein to a vivid imagination. Professor BOSWORTH has chosen the more difficult but safer method of painting the background of the picture from a study of the history of the period.

He recognizes, however, that there is a place also for the exercise of reverent imagination; for example, in trying to penetrate the mystery of Judas. As this author sees him, he must have had in him seeds of good and a certain moral earnestness since Jesus chose him as one of the Twelve. But he never got beyond the imperial conception of the Messiah; and soon decided that as a Messiah Jesus was a failure. He antagonized the religious

leaders, failed to organize His Galilean followers, refused a virtual offer of a crown, fled when He should have gone forward, and, in short, brought forward no proofs that the Kingdom, as Judas conceived it, was coming.

The last straw was the clear evidence that Jesus expected soon to die. 'In spite of his bold words he was nothing but a queer sentimentalist, fond of extravagant attention from women, ready to tend babies, full of weak foreboding in the face of danger, unequal to the administration of a great world empire.' Well, perhaps that explains it; who can say? As for what Judas betrayed, Professor BOSWORTH accepts the suggestion (made, was it not, by Professor Bacon in a magazine article?) that it was the acceptance by Jesus, at the hands of a woman, of the 'anointing' that designated Him as the Christ, the Messiah.

After all, the chief thing we expect in a Christian teacher, is that he should show some appreciation of Jesus, of what He has been, of what He is to be. Professor BOSWORTH looks on Jesus, like the author of 'to the Hebrews,' as the captain of the army of the men of faith. Before He could heal the sick they must expect to be cured; not as an end in itself, but to fit them to take their places in the healthy life of the New Age. In Jesus Himself the healing power of God so welled up that it overflowed and spread life all around.

As the will of God took possession of Him, in all circumstances His adjustment to it was perfect; He learnt obedience by the things He suffered. Especially after the Transfiguration the conviction was borne in on Him that He was to introduce an order of things in which 'all men would have the same experience with the will of God that he was having. A vision of humanity shaped itself in his mind in which no limit could be set to the achievements possible to a race of men working together, in the invincible goodwill of faith, with the unseen energy of God.'

Recent Egyptian Discoveries.

BY PROFESSOR SIR W. M. FLINDERS PETRIE, D.C.L., LITT.D., F.R.S., F.B.A.

DURING the War excavations in Egypt ceased, except by the American workers; the New York party found two fine wooden figures of Senusert I. at Lisht, and the Philadelphia party annexed the palace of Merenptah at Memphis, which was in course of being worked by the British School. Since the War there has been but little done except by England and America.

As the Christian age will be the more interesting to readers here, it will be best to review the discoveries from the latest age back to the earliest. Only those matters which enlarge our knowledge will be noted. The important period of Justinian produced the gold treasure, probably from Antinœ,¹ which shows the remains of classical design, partly degraded, partly growing into new forms which lead on to mediæval art. The same movement appears in the tomb sculptures from Oxyrhynchos,² in which the treatment of foliage is almost mediæval in style. Some tumulus tombs there had the chapel high up in the mound. On some of these, and also on mounds of ash of a great funeral pyre, were hundreds of fragments of glass wine-cups, broken on the tomb as a funeral offering. Some of the tombs had chapels on the ground-level, so closely like the system of a Coptic church, that they seem to have been Eucharistic chapels, a parallel to the chapels in the Catacombs. There was a semi-circular apse, with low screen across the front, and a small chamber on each side; about ten feet before it was a high wooden screen across the whole chapel, let into grooves in the walls and columns. There was no fixed altar, agreeing to the Coptic plan with a movable wooden table. Such a custom would be a natural continuance of the pagan habit of family festivals in the tomb chapels. The burials were in shallow graves in the forepart of the chapel. At Abydos an untouched cave-hermitage was examined, about four miles back in the desert, high up in a valley. The outer chamber was for living in, with a stove, water-jars, and cooking-pots; a side chamber would serve for cold weather; at

the back was a chapel with altar recess on the east. Texts and prayers were numerous on the walls. There were forty pegs on which to hang things up in lieu of shelves, and the floor was well laid in fine white plaster. The place showed a good level of tidiness and comfort.

The discovery of the earliest Coptic MS. of the Gospel of St. John has given us an authority only second in date to the Codex Vaticanus; it is written in fine classical uncials, and is attributed to 350-375 A.D., about a quarter of a century later than Vaticanus. It had been much worn in use at a small country church, and was then doubled up and buried in a jar, at the remote village of Hammamieh, thirty miles south of Asyut. The whole MS. is now completely published in facsimile, with a full discussion of the text, and translation, by Sir Herbert Thompson,³ the original being now in the library of the British and Foreign Bible Society, London.

Among the earliest Hebrew papyri known are some fragments of hymns of the third century A.D., found at Oxyrhynchos, and studied by Dr. Hirschfeld.⁴ One of the largest series of papyri was found at Philadelphia in the Fayum and scattered among dealers. It contained many years of official correspondence under Ptolemy II. by Zeno, a secretary of the State Land Agent, dealing not only with Egypt but with Syrian slave girls shipped to Egypt, and a great variety of business.⁵ At Denderah the native diggers found some of the temple treasures buried outside in the earth, for safe hiding during war. Part of a silver gilt shrine and figures are in Cairo Museum, and a large gold hawk is reputed to be at a dealer's.

The Ethiopian monarchy has been largely studied by Dr. Reisner, who has excavated the pyramid tombs, and obtained great quantities of objects, of the reigns from the eighth to third century B.C.⁶ It is found that there was but little

¹ *The Gospel of St. John according to the Earliest Coptic MS.*, by Sir H. Thompson (British School).

² *The Status of the Jews in Egypt*, by F. Petrie.

³ *Selected Papyri from the Archives of Zenon*, by C. C. Edgar (*Annales du Service*, 1918).

Journal of Egyptian Archaeology, 1918, p. 99; 1920, pp. 23, 73, 247; 1923, p. 34.

⁴ *A Gold Treasure of the Late-Roman Period in Egypt*, by W. Dennison (Macmillan).

⁵ *The Tombs of the Courtiers, and Oxyrhynchos*, by F. Petrie (British School).

originality in that civilization, which was copied from Egypt in a continually decadent form, yet it had in the eighth century revived art in Egypt, and started each branch upon a plane much higher than that of the previous reigns.

On the eastern desert opposite to Oxyrhynchos are some rock tombs of early period, almost defaced, but one of them was found to have many Aramaic inscriptions, probably referring to the history of persons buried there, presumably Jews. These inscriptions are much older than the Elephantine records of the Jewish colony, as they refer to Psameticus, his father Necho I., and Taharqa.¹ This is of much importance as showing that the movement from Palestine, and settling far south of the Delta, was in action eighty years before the fall of Jerusalem, in the middle of the reign of Manasseh, and before most of the prophets. This would explain the resemblance to the late Judaism in the piety of Petosiris some three centuries later.²

Another instance, at an earlier date, of the extent of Jewish penetration is inscribed on a stele of the reign of Rameses II., found more than a hundred miles south of Goshen.³ The tomb belonged to a general of cavalry and archers, Pa-hem-neter, and after the great stele was carved with adoration to the gods, the humble servants added their names on the blank edge, headed by the 'scribe engraver Yehu-nama'; he therefore seems to have been a Jew named 'Yehu speaks,' or declares, the converse of the familiar phrase 'thus saith the Lord.' Here appears a Jew during the oppression, working at a highly skilled craft a long way from his kindred, and heathenized so that he calls himself 'Osirian,' and is carving figures of the greatest gods of Egypt. This gives a new sidelight on the sojourn in Egypt.

The excavations in Palestine have brought to light the monuments of the Egyptian conquerors. Steles of Sety I. have been found at Kedesh,⁴ and at Beth-shean,⁵ where was a stele of Rameses II. and a statue of Rameses III. There was also a stele of Merenptah at Tell Neby Mindu.

Another view of the close relation of Egypt with Syria is given by the letters from the widow of

Tutankhamen to the Hittite king, asking for one of his sons to be sent to marry her, and be king of Egypt. She seems to have actually made this marriage,⁶ but it must have been at once swept aside by the Egyptians, as there is no trace of it in Egypt.

The discovery of the tomb of Tutankhamen has been so fully described in journals, and so well published by the finders,⁷ that it is needless to dwell upon it here, especially as the greater part of the contents is yet unexamined.

Excavation at Tell el-Amarna has been carried on by English work of the Egypt Exploration Society, on the southern palace site, and on the workmen's town, showing interesting detail, but without historic result.⁸ There has been scarcely any change in our knowledge of Akhenaten for thirty years past, although the German work brought to light brilliant examples of the art.

The palace site of Amenhetep III. at Thebes, near Medinet Habu, has been completely cleared by the New York party, but the publication of plan and detail is still waiting. This party has also worked on Hatshepsut's site, and found the broken-up statues and sphinxes of the great queen buried in a later trench, still unpublished. In connexion with this age it may be mentioned that Hrozný has made a brilliant decipherment of the Hittite laws from cuneiform tablets in the Hittite language, and Scheil has published Assyrian laws: the comparison⁹ of these with Babylonian law is of much interest.

Going back to the Middle Kingdom, a most important step has been the finding of Egyptian presents sent to a king of Byblos, and placed in his tomb.¹⁰ The vase of Amenemhat III. found there is closely like that of the same reign from Lahun. The historic value of this discovery lies in proving the high civilization of the coast and its relations with Egypt, while the hill tribes of the interior of Syria were much like modern Bedawin, as described in the history of Sanehat. The latter has hitherto been accepted as typical of Syria in that age, but the coast evidently was much more advanced.

¹ *Ancient Egypt*, 1923, p. 38, account by Noel Giron.

² *Annales du Service*, xxi., and *Ancient Egypt*, 1922, p. 85.

³ *Sedment II.*, 27, by F. Petrie (British School).

⁴ *Palestine Exploration Fund Quarterly*, 1922, p. 157.

⁵ *Ibid.* 1922, p. 159; 1923, pp. 158, 159.

⁶ *Ancient Egypt*, 1924, p. 18.

⁷ *The Tomb of Tutankhamen*, by H. Carter and A. C. Mace, 1923.

⁸ *Journal of Egyptian Archaeology*, 1921, 1922, 1923, 1924.

⁹ *Ancient Egypt*, 1924, p. 18.

¹⁰ *Ibid.* 1923, p. 33.

At the XIth dynasty temple of Deir el-Bahri the New York party have found two more sarcophagi of priestesses of Hathor, in the course of unravelling the complex history of that site. One of these for queen Oatshyt is by far the finest known of that age, covered with coloured sculpture inside and out, but yet unpublished. Another discovery was the store of funeral models of servants and domestic life, which are by far the finest known. Mr. Winlock has been rewarded for his insight by these two discoveries on sites which had been left as exhausted.

Another site left as being exhausted was at Qau, where fresh history has rewarded the British School. The great rock tombs of the Uah-ka family are identified as being on the plan of Nubian temples, and unlike any tombs elsewhere in Egypt. The period is fixed by the names found associated with persons called Uah-ka, which prove to be all between the VIth and XIIth dynasties.¹ The resemblance of the well-known black granite sphinxes both to the Galla type and to the kings of the XIIth dynasty was already published. The whole material leads to the view that on the break-up of the Old Kingdom the Gallas pushed down into Upper Egypt, took up the culture they found there, ordered the black granite sculptures of their portraits, settled as princes of Upper Egypt at Qau in the VIIIth-Xth dynasties, carved tombs on the pattern of the Nubian temples, had the name Senusert in the family, and after a short eclipse of forty-three years by the XIth dynasty, these southern people became the powerful XIIth dynasty, with the family name Senusert. The Egyptians recognized this, as there was a belated 'prophecy' that a king should come from the south named Ameny, the son of a Nubian woman.²

The close of the Old Kingdom has been explained by the evidences of a Syrian invasion and occupation of Egypt, forming the VIIth and VIIIth dynasties. It has been known for many years that there were innumerable button-badges of foreign work during that period, and some of the designs were like those found in Mesopotamia and Cilicia. What clenches the history is a dark green jasper cylinder of a king in Egyptian dress, named Khandy, in a cartouche, receiving a Syrian, and behind him an Egyptian holding a papyrus plant. The work is clearly foreign to Egypt in style and in the

guilloche pattern. Yet the name Khandy is that of one of the kings of the VIIIth dynasty in the standard list at Abydos. Other names given in the dynasty are also foreign, apparently Semitic.³ Thus we can place the VIIth and VIIIth dynasties as Syrians similar to the XVth and XVIth Hyksos dynasties. The work at Qau has given a long series of alabaster vases, pottery, buttons, and beads, which can be arranged in sequence, and which a few dating points fix as being from the IVth to the Xth dynasties; thus the products of that dark age are now well known.

The IXth and Xth dynasties in the north have been cleared up as regards their pottery and other products by the clearance of the last remains of their great cemetery at Herakleopolis, another of the sites reputed as finished, but yielding a valuable harvest. A tomb of the VIth dynasty has given three wooden statuettes of a noble at different ages, the youngest being one of the finest of such work. Other tombs contained a fine set of vases of the IInd dynasty.⁴

The architecture of the IIIrd dynasty has been opened up by the recent excavations at the chapels around the step-pyramid at Saqqarah, where fluted columns and foliage capitals are found.⁵

The Ist and IInd dynasties left a cemetery at the entrance to the Fayum, which is instructive. There were tombs of every stage of development from the shallow open chamber to the stairway tomb, and finally the deep rock shaft and chamber. Yet the pottery and alabaster found here proved that two or three stages were all in use at the same time.⁶ The form of tomb depended largely, therefore, on family or tribal differences, and we cannot classify any period in successive stages of time by the forms of tombs alone; the contents are the more certain proofs of age.

The Ist dynasty cemetery of the kings of Abydos was exhausted twenty years ago, but a fresh cemetery of the courtiers has been found, containing many hundreds of graves. They had been ransacked long ago, but some dozens of them contained pottery and stone vases, copper tools with royal names, cylinder seals, ivory carving, and some tombstones. These form a welcome addition

³ *History of Egypt*, by F. Petrie, 1922, i. 123.

⁴ *Sedment*, by F. Petrie, 1924 (British School).

⁵ *Illustrated London News*, October 4, 18, 1924.

⁶ *Lahun II.*, by F. Petrie and G. Brunton (British School).

¹ *Ancient Egypt*, 1924, p. 76.

² *Ibid.* 1924, p. 38.

to the works of the middle of the Ist dynasty.¹ These, and other remains, have provided material for a long series of analyses of the metals.²

Passing by the two well-known prehistoric periods, covering probably 2000 or 3000 years, from which no new facts have been reached, we come to the surprising discovery of a still earlier prehistoric age which was found near Qau, in the district of Badari, and hence called the Badarian civilization.³ The pottery is thinner, and better finished than that of any later period; it is marked distinctively by combing over the surface to reduce it to an equal thinness. The ivory figure of a woman is unlike any yet known in Egypt, and a piece of a pottery figure is more like Cretan proportions. The flint work is delicate and skilful, and the forms show this to be all one with the flint work of the desert, in the Fayum and up to Palestine. This class has already been accepted as equivalent to the Solutrean of Europe. This connexion lands us in a surprising position, for the Solutrean culture came across the south of Russia through Austria and Poland into France, and did not spread on the Mediterranean. Hence it is to the Caucasus that we must look as a common centre for the European and Egyptian

immigrations. This revives the old statement of Herodotus about the Colchians being like the Egyptians, and it fits curiously with some recent speculations about the names of places in the Book of the Dead agreeing in relative position with names in the Caucasus.⁴ The relation of the Egyptian prehistoric ages with the cave-man period of Europe is now completed. In a section of a settlement the upper prehistoric layers were those with which Magdalenian flakes are found; below these was the Badarian with which Solutrean working is found; under that were groups of flints recognized as Aurignacian. The general age of these periods as reached in Europe is about 8000 to 12,000 B.C. By the historic dating of the Egyptians, and a likely length of the prehistoric periods, much the same dates would be reached.

There are far earlier remains of man in Egypt. For two years past various pieces of skulls and other bones have been found, from igneous gravels which were washed down over a hundred miles of desert, and later buried under other deposits, when the whole conditions of the climate and country were vastly different from the present. Of these we can say no more till they can be traced to their desert source.

¹ *Tombs of the Courtiers*, by F. Petrie (British School).

² *Ancient Egypt*, 1924, p. 6. ³ *Ibid.* 1924, p. 34.

⁴ *Ibid.* 1924, Part iv.

Literature.

CHRISTUS VERITAS.

A VOLUME from the pen of the Bishop of Manchester may count upon a hearty welcome from a large constituency, and this latest one sustains his well-known reputation for freshness, fineness of tone, and love of Christian truth. The title of it is *Christus Veritas* (Macmillan; 10s. net). It is sent forth as companion to 'Mens Creatrix,' published in 1917. The former volume was philosophical; the present one is theological, starting where the other left off. The method of the book has much to commend it. Dealing first with the circumference of Christian truth, it works in to the centre and then back to the circumference again, gathering momentum up to the end.

The opening journey along the 'outer circle'

is suggestive and admirable. 'The Structure of Reality' and 'The Apprehension of Value' are treated with a full appreciation of the results of modern thought on these questions, and with originality of statement. Bishop Temple would have no objection to the Nicene use of *substance*, if that word were taken to mean *value*. The journey which follows along the 'inner circle' is equally satisfactory, the chapter on 'History and Eternity' being itself sufficient to give the whole book a place of honour among works on the Philosophy of the Christian Religion.

It is when we come to 'the core of the argument' that questions begin to arise as to whether we have here the core of the gospel. It is significant that it is only when we return to the 'outer circle' that we get a chapter on the Atonement.

No doubt it can be maintained that the Atonement is involved in the Incarnation, which forms 'the core of the argument,' but Bishop Temple is strong both on fidelity to the New Testament and to a sense of proportion, and he would have difficulty in proving that the proportion of his book is true to the proportion of the New Testament at the most vital point. If the Atonement is not the core of the gospel in the New Testament, we cannot imagine what is.

One has the feeling that when Bishop Temple approaches the core of his argument, either his courage or his insight fails him. Up to the central chapter on 'The Person of Christ' he has been moving with firm step. He has allied himself with the Greek tradition, 'that there is a formal unity of personality from the outset, and also that substantial unity is an achievement' (p. 63). He has prepared us for the application of that principle to the Personality of Jesus, as when he says (p. 148) that 'the obedience, always perfect at every stage, yet deepened as He advanced from the Boy's subjection in His home at Nazareth to the point where He "became obedient unto death."' But instead of fastening on the Cross as our Lord's final achievement of substantial unity with God, he allows himself to be deflected by discussions on such subjects as whether there were two wills in Jesus Christ, and we find ourselves back once more in the tangle of early Christological controversies. Surely it is time for agreement that if we must make the Incarnation the core of the gospel, it was an Incarnation *unto Death*, and that the Death is the core of the Incarnation. 'This is he that came . . . not with the water only, but with the water and the blood.'

Bishop Temple's treatment of the Lord's Supper, though excellent in tone, will appeal to many serious minds as inadequate. We shall be surprised if it is regarded as satisfactory even within his own Communion. The introduction of the idea of the Church into a discussion of the words of institution, 'This is My Body,' will be felt by many to be a mere confusion of ideas. Besides, while the Holy Spirit is given His rightful place whenever He is the subject of inquiry, when we come to the Eucharist He is barely mentioned. We are persuaded that if the doctrine of the Holy Spirit which is expounded in this book had been resolutely applied, the book would have been rescued from many of its artificial elements. Many will feel

that, in spite of the professed aim of the book, the philosophical part of it is much more valuable than the theological. There seems to be a serious misprint on page 174: 'If theism were philosophically probable, religious experience would have to be explained away. . . .' Should *theism* not read *atheism*?

RICHARD BAXTER.

Kidderminster has repaid its debt to Richard Baxter. While its neighbouring town of Bewdley is justly proud of having given a Prime Minister to England, Kidderminster has a more ancient pride in the fact that it once had a minister of the gospel whose fame has outlived that of many statesmen. Frederick J. Powicke, M.A., Ph.D., is a Kidderminster man, and he can recall the day, well-nigh fifty years ago, when the eloquence of Dean Stanley opened his eyes to the greatness of Richard Baxter. He has now written *A Life of the Reverend Richard Baxter, 1615-1691* (Cape; 15s. net), which contains the ripe fruit of a lifetime of study.

The writer has had the advantage of perusing a vast mass of Baxter MSS belonging to Dr. Williams' library, Gordon Square, London, and he has made excellent use of these letters and papers to elucidate the facts of Baxter's life, and to brighten his narrative. Much the greater part of the book is taken up with Baxter's ministry in Kidderminster. For this the writer offers an apology in the preface on the following grounds: that Baxter himself regarded that ministry as the chief work of his life, that previous biographers have dealt more fully with Baxter as a controversialist, also that the new material mainly illustrates that period, and, finally, that the writer is a Kidderminster man.

But in reality no apology is needed. These were memorable years, and stirring deeds were done in the lovely valley of the Severn. Worcester was not far away, and the bullets rattled on Baxter's house all night after the battle, as the rout swept past his door. The book is immensely enriched by its local colour. Here Baxter is seen, a vivid figure, moving against a skilfully portrayed background. Lovers of Baxter know how fresh is everything he wrote, and to what ripe wisdom he attained in later years. But it is to be feared that not every minister's library contains a copy of the 'Reformed Pastor,' nor is the 'Saints' Everlasting Rest' to be found in every Christian home. All the more delightful

is it to see the old divine stepping down from the musty bookshelf to re-enter the world of living men.

The writer is by no means a blind eulogist of Baxter. He writes with sane and weighty criticism as well as admiration. Take this on Baxter's lack of appreciation of Oliver Cromwell. 'When George Fox met Cromwell they were drawn together at once. It is a significant fact—significant of a temperamental sympathy with each other which cut them both off from Baxter. He was no mystic. The mystic's heights and depths of feeling, and flashes of insight, and often confused intellectual processes, were outside his ken. They were, therefore, outside his faith; and he was not the first, or the last, to set down the mystic as a charlatan: thereby confessing his own limitations.' But there is much more to admire than to criticize. Baxter was a great theologian, a great preacher, and a great saint—if by saint be understood an enthusiast for goodness. 'Whether his conception of God, and so of goodness, was defective is not now the point. The point is that upon God and goodness, as he conceived them, his whole heart was set. This was the central fire of his life.'

Dr. Powicke has only indicated slightly the course of Baxter's life after he left Kidderminster, and he hints at a second volume to complete the story. It is earnestly to be hoped that this second volume will not be long delayed, and if its quality is equal to the first, we shall then have perhaps the most complete and readable biography of Richard Baxter yet given to the world.

A VOLUME OF SERMONS.

The Reverend Arthur J. Gossip, M.A., has just contributed a volume to 'The Scholar as Preacher' series. The title is *From the Edge of the Crowd: Being Musings of a Pagan Mind on Jesus Christ* (T. & T. Clark; 7s. net). Many notable preachers have already contributed to this series, and Mr. Gossip's volume is in a fitting place. His work is already known to readers of THE EXPOSITORY TIMES.

Mr. Gossip has a wonderful way of putting himself by the side of ordinary men and women, with their doubts, perplexities, and sins. One of the sermons he calls 'Christ and the Untheologically-Minded'; it is not one sermon but the whole twenty-three which get at the untheologically-minded. This does not mean to say that they are

lacking in theology. They are based on it. These are sermons which meet to-day's need. Not that Mr. Gossip has any new solution of the mystery of life. The solution is the old one, the only one, but here it is presented to us in a very modern way and with a wealth of imagination that it would be difficult to surpass. Mr. Gossip's is a richly stored mind, and in this volume he has given us freely the results of his thinking and reading—wide reading in the fields of general literature and comparative religion. 'I, too, will turn my face to the wind, and cast my handful of seed on high,' is the Gaelic saying that Mr. Gossip prefaces his volume with. But Mr. Gossip is too modest, for these are sermons that rouse our attention and leave us thinking. They will stay with us, for they speak our modern tongue and tell the ancient story.

ISLAM.

Sterne tells us, truly enough, that the making of books is, as a rule, a rather meaningless performance, a mere pouring of the old stock from one vessel to another. But here is a volume that does not fall under that sarcasm. 'It is a curious fact,' says Professor Guillaume, 'that an empire containing more than a hundred million Muslims has not produced a book in the English language dealing with and explaining a great branch of Muhammadan literature which stands beside the Quran as a source of Muslim belief and practice.' His own experience during the War convinced him of the importance of the Traditions in the living out of life from day to day. Should the faithful eat horse-flesh? What say the Hadith? Might they become Republicans? Yes, urged the Bolsheviks, quoting again from them. And indeed every one knows that 'the hadith literature as we now have it provides us with apostolic precept and example covering the whole duty of man: it is the basis of that developed system of law, theology, and custom which is Islam.' There have been eager workers in this field, notably Goldziher; but in English Professor Guillaume in his *Traditions of Islam* (Clarendon Press; 10s. 6d. net) has broken new ground. Some learned chapters on those teasing critical questions that nowadays meet us everywhere, on the canonical and non-canonical collections, and their authenticity, and the like, lead to the forty or so pages of actual selections, which are

always interesting if not always equally impressive, good and bad being set down without fear or favour. On the whole they tend to correct the false and too harsh impressions of Islam that still survive. Yet the character of the prophet himself appears, in some respects, to be not a little damaged; so much so that it is difficult to understand why men so devoted to him should have handed down what smaller or less honest minds would have let drop from sight. It is not edifying to be told of domestic squabbles, of a wife scolding him in a voice loud enough to carry clearly; and there is worse by far than that. Though, on the other hand, some of the lovable qualities of his nature are thrown out sharply into bold relief. It is always interesting to see the figure of Christ looming up through the mists of Muhammadanism, and here is a collection of sayings which are there attributed to Him, the best still being those from that mighty and gracious spirit, Al Ghazali, as, for example, this, 'The Messiah passed by a company of Jews, who cursed Him, but He blessed them.' It was said to Him, 'They speak Thee evil, and Thou speakest them well.' He answered, 'Every one spends of that which he hath.'

The Traditions seem to make it plain that many of the Master's sayings were appropriated for the prophet; and, even more interesting, that the early simpler view of a very fallible Muhammad was altered, in order to bring him more in line with the great miracle-working Messiah. Christian asceticism also had a wide influence within the other faith. This is a learned, interesting, informing study. Sir Thomas Arnold was well advised to press the author to undertake it; and it is to be hoped that he may carry matters further in subsequent works. One on the Shi'a collections on traditions here omitted would be valuable.

THE CHURCH OF ENGLAND.

The latest book by the Rt. Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester, is a history of *The Church of England* (Murray; 12s. net). It is composed of his primary visitation charge, though he tells us that only a few of the addresses were actually delivered. They were, however, very carefully prepared, and well deserve to appear in book form. The purpose of the Bishop has been to investigate and define the position of the Church of England and to give directions to his clergy

on questions of doctrine, worship, and policy, carefully basing those directions on the result of his investigations.

He traces very carefully and accurately the history of the Church of England both before and after the breach with Rome, and shows how its insularity gave it freedom to gain self-expression, so that now it stands for something definitely worth keeping and worth sharing in these days, when its insularity is rapidly breaking down.

What that 'something' is the Bishop not unsuccessfully sets himself to explain. He examines in turn the teaching, worship, and government of his Church. He shows how objections to the Doctrine of the Virgin Birth are really based on *a priori* grounds, and how critical difficulties raised concerning it have been deprived of authority with increasing knowledge.

In dealing with Worship, the Bishop, like all sensible people, realizes that we are passing through a time of transition. He discusses the question of vestments, and while he shows conclusively that they are not only legal, but actually prescribed in the Prayer Book, yet he points out that long disuse has made continued disuse legal also.

Another problem dealt with in the book is of wider interest than the Church of England. 'It is,' says the Bishop, 'becoming increasingly doubtful whether the old-fashioned hours of eight and eleven are the most suitable for Divine Service. Eleven o'clock was the hour selected to suit the comfortable habits of our English upper classes; eight o'clock was the hour for the new element of self-discipline introduced among the country squires and parsons by the Oxford Movement, but for people of other classes these hours are inconvenient.' He calls attention to the fact that there was a time when the canonical hour for morning service was nine o'clock.

It is, of course, impossible to give even a short summary of the Bishop's directions. He is extraordinarily free from prejudices, and looks at everything in the light of cold reason.

We must, however, notice the chapter in which he deals with the relationship of the Church of England to other Churches. He cordially welcomes the Malines Conversations, and speaks words of high approval of Lord Halifax, Cardinal Mercier, and the Archbishop of Canterbury. 'It is the narrowness of Romanism, the narrowness of Anglicanism, and the narrowness of Protestantism which

is wicked, and not the desire for friendly and Christian relations.' 'Supposing,' he writes, 'by any chance it were to happen that the French Church should repudiate the supremacy of the Pope in the same way that this Church of England did in the sixteenth century, and should do it without any change of doctrine at all, I do not believe that there would be any sound reason why intercommunion should not be restored between the two Churches.' On the other hand, the Bishop's large-hearted views with regard to the Free Churches, as expressed in his Bampton Lectures and repeated here, are well known, and go further than many members of his own Church would altogether approve.

The book will do much to modify, mould, and steady general opinion on many vexed questions, and it will certainly be widely read.

SOCIAL CHRISTIANITY.

An important piece of work has been done very thoroughly in *The Story of Social Christianity*, one of 'The Living Church' series, by the Rev. Francis Herbert Stead, M.A., the late Warden of Browning Hall (James Clarke; 2 vols., 6s. net each). His subject is 'the essentially social nature of the Christian religion, as evidenced by nineteen centuries of fact,' and there are few men alive more competent to deal with it. As a matter of fact, the task is discharged in these two volumes with consummate ability and ample knowledge. Mr. Stead follows the course of history from the beginning of the Christian era, and exhibits the social influence and achievements of the Christian faith in period after period, in the birth of great philanthropies, in the monastic communities, in the work of the Friars, in the founding of literatures, and the building of kingdoms. And then (in the second volume) he traces the same influence in the remaking of Europe, in great movements like Foreign Missions, the abolition of slavery, the elevation of woman, and much else. It is all done with masterly ease, and in doing it the writer has constructed a wonderful apologetic for the Faith.

Of course it might be urged that Christianity has achieved all this by its spiritual inspiration, that in point of fact original Christianity was not a social message at all but 'purely spiritual,' and that Christ had no social message. We are familiar with this individualistic type of Christianity, and

the author has cleared the ground in his first two chapters by an effective reply to it. He has no difficulty in showing that the message of Jesus is in its nature essentially social. Jesus came to found a kingdom of love. His principles are social in their essence, like brotherhood and mercy. His ministry was to the bodies as well as the souls of men. He founded a social community in the Church. He distinguished service as the true aim in place of gain or ambition. Everything Jesus did or said has a social implication. All this is well said by the author. And as he shows how the teaching of Jesus carried its social implications into life and action, he reveals a breadth of sympathy and appreciation in regard to all sorts of creeds that points the way towards a larger unity in Christendom. Mr. Stead in these two fine volumes has done a real service to religion and to the wider cause which religion serves.

HENRY JONES.

The Biography of the month is that of *Sir Henry Jones*, Professor of Moral Philosophy in the University of Glasgow. It is published by Messrs. Hodder & Stoughton at 12s. 6d. net, and it has been written by Professor H. J. Hetherington, who quite recently has been appointed to the Chair which Sir Henry Jones held with such distinction for so many years.

Messrs. Hodder & Stoughton have at the same time published a cheap edition of *Old Memories* (3s. 6d. net)—the Autobiography which Sir Henry Jones wrote during the last years of his life, at those times when he was unable from pain to concentrate on the Gifford Lectures. And yet we have never read a biography that was more full of good spirits and joy in living. For one of Professor Jones' characteristics was his courage. Writing to A. C. Bradley in 1920, he says: 'And here I am, an old sinner, hair white as snow and nothing else white about me, fighting the cancer in my mouth with weekly applications of radium all the winter, lecturing I think a little better than I ever did before, for all my lads were fighting and I love them—and under these circumstances feeling that I must think all things anew.'

The facts of the Life are too well known to be dwelt on. Sir Henry Jones was born in 1852, the son of the village shoemaker, 'not a cobbler be it noted, whose grade is decidedly lower.' There

were only two rooms in their cottage. There was no space, Professor Jones says, on the crowded ten-foot floor of the living room for the cradle. 'What was to be done? Well! the cradle was put upstairs, a string was let down from it through a hole in the low ceiling, and whenever the baby cried, my mother bade one of us pull the string.' At twelve he left school and went into his father's workshop. The story goes on of how later he worked at his trade, and went to school on alternate days, how he gained a scholarship to the Bangor Normal College, then one to Glasgow University, where even then he was still so handicapped by his lack of early education that he was placed at the bottom of the Latin class. It is an amazing record of sheer ability and of grit.

Mr. Hetherington deals comparatively briefly with the earlier years, covered as they are by the autobiography. The treatment of Professor Jones' time in Glasgow on the other hand is, as it should be, full. Chapter six gives a short account of his philosophic position. The remainder of the volume is occupied with letters to his family and friends, and a short memoir which he wrote about his son who died in 1906. It is a touching memoir, for Professor Jones was bound up in his wife and family. In 1916 he writes: 'Annie and I are getting old (really), but are still "joes," and more than ever perhaps.' To his youngest son, Lieut. A. M. Jones, M.C. (who was killed in 1918), he wrote: 'I am a Knight, which I didn't want to be; I am a Doctor of Laws in one University and a Doctor of Literature in another; and I have for a long time been one of the hundred men who constitute the British Academy. All these are good to have, and came unsought as the dew. But not one of them, or all together, brought such joy and gratitude into my heart as your letter.'

He spent himself in educational and social work, and his literary output would have been greater had he not given himself so unselfishly to the causes which he had at heart.

Professor Jones' philosophic position is best found in his Gifford Lectures, which were published immediately after his death in 1922. They have already been dealt with here.

THE GREEK TESTAMENT.

Part V. of *The Vocabulary of the Greek Testament*, Illustrated from the Papyri and other Non-Literary

Sources, has just been issued. The present part goes from *μαγεύω* to *δψώνιον* (Hodder & Stoughton; ros. 6d. net). It will be remembered that Professor James Hope Moulton collaborated with Dr. Milligan in the first two parts, and after his tragic death Professor Milligan continued the work, though comprehensive notes and references were left by Dr. Moulton, which Dr. Milligan has been able to incorporate. The work is too well known to require description. The present volume contains a great deal of interest to the student of the New Testament. For the most part the treatment of the words is brief, but in the case of more important words, such as *ὄνομα*, there is no stinting of space. A page of this double-columned volume is given up to it, and the different meanings are carefully illustrated. We give some of Dr. Milligan's headings in an abridged form below.

(1) For *ὄνομα*, the *name* by which a person or thing is called, we may cite: P Lond. 854^{II} (i./ii. A.D.) (=iii. p. 206, *Selections*, p. 70) τῶν φίλων [ἐ]μ[ὸν τ]ὰ ὀνόματα ἐνεχάραξα τοῖς [ἐ]ροῖς ἀειμνή <σ> τως, "I carved the names of my friends on the sanctuaries for perpetual remembrance"—a traveller's letter.

(2) By a usage similar to that of the Heb. *דָּבָר*, *ὄνομα* comes in the N.T. to denote the *character*, *fame*, *authority* of the person indicated (cf. Phil 2^{9f}, Heb 1⁴). With this may be compared the use of the word as a title of *dignity* or *rank*, as in P Oxy. i. 58⁸ (A.D. 288), where complaint is made of the number of officials who have devised "offices" for themselves—ὀνόματα ἑαυτοῖς ἐξευρόντες, and provision is made that, on the appointment of a single trustworthy superintendent, the remaining "offices" shall cease—14^f. τὰ δὲ λοιπὰ ὀνόματα παύσονται.

(3) The transition from the foregoing to the meaning "possession," "property," is easy, e.g. P Oxy. ii. 247³¹ (A.D. 90), where a man registers on behalf of his brother certain property which has descended to him, ἐξ ὀνόματος τῆς σηματομένης καὶ μετῆλλαχίας ἀμφοτέρων μητρὸς Τσενναμωνῆτος, "from the property of the aforesaid and departed Tsennamonas, the mother of us both" (Edd.).

(4) The meaning "person," which is found in Ac 1¹⁵, Rev 3⁴ 11¹⁸, may be illustrated from P Oxy. ix. 1188⁸ (A.D. 13) παρὰ τοῦ ὑπογεγραμμέ(νου) ὀνόματος, "from the person below written."

(5) The phrase εἰς (τὸ) ὄνομα τινος is frequent in the papyri with reference to payments made

"to the account of any one" (cf. Lat. *nomen*). The usage is of interest in connexion with Mt 28¹⁹, where the meaning would seem to be "baptized into the possession of the Father," etc.

'The phrase ἐν (τῷ) ὀνόματι τινος, so common in the N.T., has not been found outside Biblical Greek, but Deissmann (*BS*, p. 197 f.) compares the use of the dat. in *Syll.* 364 (= 3797)³³ (A.D. 37), where the names of five πρεσβευταί, who had signed the oath of allegiance to Caligula taken by the inhabitants of Assos, are followed by the words : οἵτινες καὶ ὑπὲρ τῆς Γαλῶν Καίσαρος Σεβαστοῦ Γερμανικοῦ σωτηρίας εὐξάμενοι Διὶ Καπιτωλίῳ ἔθυσαν τῷ τῆς πόλεως ὀνόματι.'

POPULAR PHILOSOPHY.

One of the best books in Messrs. Hodder & Stoughton's excellent 'Library of Philosophy and Religion' is the most recent addition to it—*Ultimate Values in the Light of Contemporary Thought*, by Professor J. S. Mackenzie (5s. net). The general object of this series is to present in a popular form the existing situation in the philosophical world. We may say of the book before us that this aim is successfully accomplished. Apart from the use of a few technical terms which might well have been replaced by more intelligible words ('finitising' is one instance, p. 155), the language is plain English, and the thought can be followed, if not easily, at least by any educated mind. Professor Mackenzie's task was not an easy one—to ascertain the essential meaning of Value in the interpretation of it which may be said to deal with the ultimate significance of life. But also he had to examine this 'in the light of contemporary thought.' And this at once determined his course of argument. For what Value means for us depends very much on our way of conceiving reality, and our present age has seen many changes in this respect. Therefore Professor Mackenzie begins naturally with a general survey of our present position in philosophy, dealing with 'Science and Philosophy,' 'Form and Matter,' 'Space and Time,' 'Appearance and Reality,' 'Potentiality and Actuality,' 'Evolution,' and 'Realism and Idealism.' He then proceeds to his proper subject, the meaning of Value, passing in review the conceptions of Value as objective and subjective, and finding both insufficient. No conception can be satisfying that does not include both. On this

ground he concludes that Value is to be found most definitely in beauty, which is not passively received but actively created, so that we have the beauty that is created and the power that creates it. This is the transition to an idealistic interpretation of experience, to which the writer is approaching all through his essay. The idealism of this book, however, is not that which maintains that everything is mind or spirit, but only that all has to be interpreted in the light of a spiritual principle. Then we come in the end to a view which may be said to lay a basis for religious faith. Professor Mackenzie's book is not a large one, but it is a very helpful and stimulating one. And it possesses far more 'Value' in the best sense than many books more pretentious.

Contemporary Studies, by M. Charles Baudouin, translated by Eden and Cedar Paul (Allen & Unwin; 12s. 6d. net), contains a selection of some twenty-five essays and papers published in various periodicals during and since the War. They are arranged in four sections. Part I., entitled 'The Liberators of the Mind,' deals, among others, with Tolstoy and Nietzsche. The paper on Nietzsche's letters is of special interest as revealing 'a man of sensitive spirit, susceptible and vulnerable, infinitely and exquisitely human, all-too-human; a very different Nietzsche from that of the crude image set up by those who did not know him, sketched after the ogre in a fairy tale.' Part II., 'The War,' deals mainly with Nicolai, the Berlin professor whose ruthless analysis of the war-spirit, in his 'Biology of War,' brought on himself disgrace and persecution. Part III. deals with 'Education and Society,' and includes a study of Baháism, an article on Esperanto, and a review of William James' 'Talks to Teachers on Psychology.' Two-thirds of Part IV., 'Notes on Art and Criticism,' consist of an extraordinarily interesting essay on 'The Coming Poetry.'

Through all these varied studies there runs the dreadful undertone of the world-war. Never for a moment can the writer close his ears to its ominous rumble, or forget that Europe is still clutching for a foothold on the very edge of the abyss. At times he speaks with the passionate intensity of a prophet, sounding the alarm and calling on the peoples to arise for their own salvation. The cumulative effect of these studies is immense, and

they will kindle the imagination and powerfully grip the mind and heart of every reader.

If any interested curiosity as to Positivism still survives, it will best be satisfied by a reading of *Memoirs of a Positivist*, by Mr. Malcolm Quin (Allen & Unwin; 10s. 6d. net). It is very well written and perhaps was worth writing. Mr. Quin was on terms of some intimacy with Lord Morley, and adds evidence to the view that the resignation of the latter from the Cabinet in 1914 was due to his disagreement with the policy of our entering the War. That policy Morley described to our author as one of 'criminal blundering.'

It is not often that the student of the New Testament has the opportunity of seeing the work done in the last generation in many of the fields of his department briefly reviewed by a scholar who himself is making important contributions to the study. This was the task that Professor Cuthbert H. Turner set himself in his inaugural lecture before the University of Oxford in 1920. In this lecture, of which a second edition has now been published, *The Study of the New Testament, 1883 and 1920* (Clarendon Press; 5s. net), Professor Turner discusses, in relation to the New Testament, recent work on the Apostolic Fathers, the Apostolic Age, the Synoptic Problem, the Text and Language of the New Testament, and other subjects. The new edition contains some additional notes, one of the longest of which deals with an element of 'arbitrary interpretation' in Dr. Charles' Commentary on the Apocalypse. With regard to the unity of the Apocalypse, Professor Turner has apparently been unmoved by the striking contribution of Principal Oman, whom he does not name.

Professor Turner leaves without fresh comment his statement that the Epistle to the Hebrews 'calls on the Christians of the Holy City to jettison their traditions and their patriotism, the service of the Temple and the polity of the nation.' In deference to recent criticism one would have expected the contention that the Epistle was addressed to the Jerusalem Church and had reference to contemporary worship to be defended in some way.

Professor Turner's happy thought in choosing this subject for his inaugural address will make many his debtors.

The Early Printed Editions of the Greek Testament, by Professor Cuthbert H. Turner, LL.D., D.Litt. (Clarendon Press; 1s. 6d. net), is a pamphlet containing the substance of a lecture delivered in the hall of Magdalen College, Oxford, in June 1923. The story that Dr. Turner tells is one that should be better known than it is. When the Vulgate New Testament had reigned supreme for so many centuries, it was only natural that the resurrection of the Greek New Testament should meet with opposition, and the struggle on the part of the supporters of the Greek was sometimes conducted with more zeal than discretion. In the preface to the Old Testament of the Complutensian Polyglot (in which the Vulgate is flanked by the Hebrew outside and the Greek inside) we read that the Latin translation has been placed between the Synagogue and the Eastern Church, 'like Jesus in the midst between the two thieves'; though Dr. Turner assures us that this was only intended to assure Latin Christians that there was no anti-Latin animus in the work.

We have here the strange story of the race for publication between Erasmus and his printer Froben on the one side, and the Complutensian Polyglot on the other. Erasmus and Froben won by six years, and though Erasmus seems to have attached less importance to his Greek text than to either his 'Notes' or his revision of the Latin translation, his Greek text has exercised a decided, not always a healthy, influence on the popular Greek text down to our own day.

Indispensable to students of ancient Roman religion is *The Roman Questions of Plutarch: A New Translation with Introductory Essays and a Running Commentary*, by Professor H. J. Rose, M.A. (Clarendon Press; 12s. 6d. net). It is a genuine piece of sound scholarship. The *Questions* are now easily accessible, and the notes are most illuminative. In the introduction we find here and there a corrective to some of the views of that massive work, 'The Golden Bough.'

A book of rare ability has been written by the Rev. W. J. Pennell, B.D., on *History and Modern Religious Thought* (James Clarke; 4s. 6d. net). The author is convinced that 'the enemy' to-day, so far as religion is concerned, is no longer natural science, but a conception of history which regards it as the godless procession of a deterministic world.

This is the foe the writer has armed himself to fight. And he has seen well to his armour. It is pleasant to find the minister of a country parish using his leisure to such purpose. Mr. Pennell has read widely, and brings a well-stored and cultured mind to the task he has set himself. The questions he deals with are such as these: What has our present-day faith to do with past history? How can the faith of a devout peasant be dependent on the results of a progressive, expert inquiry? Is history capable of bearing the weight of God's purpose of redeeming the perishing souls of to-day through Jesus Christ, who took flesh so very long ago? In answer the author examines carefully the nature of history and the claims of religion. His argument is conducted with a great deal of honest and careful thought, and his conclusion is reassuring and positive. This is an independent and original contribution to the apologetic of our day.

A modest but independent essay in popular philosophy has been written by the Rev. David Pughe and issued under a somewhat vague title, *The Soul of the World* (Epworth Press; 2s. 6d. net). Mr. Pughe has thought his way through the problems of life and of the universe and has reached a conclusion which, while conserving all that is good in Modernism, has given him a solid ground for an evangelical ministry. One testimony which is better worth giving than any mere opinion is the fact that the young journalist who corrected the proofs of the book confesses to have been brought by it from scepticism to a rational faith. There are not a great many books for which that can be said.

The Rev. A. Boyd Scott, M.C., B.D., F.S.A. (Scot.), is a versatile personality. His recent contribution to Christian apologetic was an excellent performance. And now we find him issuing a volume of poems which is at least as good as his apologetics. *Lays of the Old Clyde Shores* (Gowans & Gray, Glasgow; 6s. net) is a large and handsome book, beautifully printed and bound, with wide spaces and rough paper which delight the heart. And the contents of the book are not unworthy of the form. A casual visitor to the West of Scotland will be impressed by its industrialism, or its Bolshevism, or its attraction for trippers. But Mr. Scott has found something else. He has dived into

its ancient lore, and in every headland on the Firth of Clyde he sees the scene of some romantic happening of the past. Celtic saints and heroic warriors pass across the pages and are sung in ballads that have the ring of the real thing and in narrative verse that is never unpoetical. Some of the poems are very fine indeed. They will have an interest primarily for West of Scotland folk. But their appeal might well be made to all lovers of literature and to all who value the traditions of the ancient past.

The recent 'Life' of Sir Henry Jones has been followed by the publication of a selection from his occasional writings under the title *Essays on Literature and Education* (Hodder & Stoughton; 8s. 6d. net). It is edited by Mr. H. J. W. Hetherington, the writer of the biography, and is altogether a delightful miscellany. The opening essay on Sir Walter Scott will give a great deal of pleasure to all who love good literature, both for the charm of the writing and for its brave and successful assertion of the supreme place Scott holds, and will always hold, as an artist. He contrasts Scott with Thackeray, George Eliot, and Hawthorne, and maintains his superiority to them all, putting him only below (though far below) Shakespeare as a delineator of character. This is the most attractive essay in the book. But the long and informing chapter on the Brownings and the vindication (in 'The Ethical Idea in Shakespeare') of the union of art and morality are also fascinating studies. But, whether his theme be Tennyson or the Education of the Citizen (a congenial subject), or the Library as a Maker of Character, there is in everything Sir Henry Jones wrote the same easy mastery of his material, the same sincerity, and the same high purpose. His death was a great loss alike to religion, to philosophy, and to social science. But we are glad to have in these essays some glimpses into the lighter side of his mind, and to find how good a lover he was of real literature and how competent a critic of its aims and its nature.

Anything written by Mr. Arthur Mee is sure of a cordial welcome. He has endeared himself to tens of thousands of English-speaking children, and his new *Children's Bible* (Hodder & Stoughton; 7s. 6d. net) will still further enhance his popularity with them. The book, however, has been heralded with rather too much tub-thumping by the pub-

lishers. They 'make bold to say that in fifty years there will be hardly a household in the English-speaking world without this book.' This is much to say of any book published to-day: we shall know—the few of us who will then be alive—in 1975 how far this prophecy has been justified. This is the form of the Bible, we are told, 'for which generations of fathers and mothers have called in vain till now.' A good book like this does not need to be introduced to the public whom it concerns with such bombastic commendation.

It is the story of the Bible told in the Bible's own words, with all the parts omitted that do not to the modern world supremely matter. It is divided into sections—the Beginning of the World, the Rise of the Children of Israel, the Journey in the Wilderness, the Promised Land, the Founding of the Kingdom, the Temple, the Captivity, the Literature (dealing with songs from the Psalter, sayings from Proverbs, and the stories of Job, Jonah, and Esther), the Prophets, the Life of Jesus, the Lives of the Apostles, the Letters, and the Dream of St. John. Each of these large sections is suitably introduced by a brief page of introduction, and appropriate titles head the various paragraphs which constitute each section. There is nothing here superfluous and nothing uninteresting; older folks no less than children might well rekindle their interest in the Bible by reading this beautifully printed and admirably illustrated book. For not the least striking feature of the book is its seventy charming illustrations, drawn from pictures by great artists, some of them of world-wide fame, e.g., Raphael, Sir Joshua Reynolds, Sir John Millais, Sir Edward Burne-Jones, J. J. Tissot, Holman Hunt, G. F. Watts, etc.

A small volume of *Prayers for Women Workers* has been written by Mrs. G. H. Morrison (Hodder & Stoughton; 3s. 6d. net). Mrs. Morrison explains at the beginning that as a minister's wife she had often been called upon to offer prayer, and as she found it difficult to find suitable prayers she wrote a number and committed them to memory. It is these prayers that she has now published. There is a foreword by the Very Rev. George Milligan, D.D., D.C.L. As most of the prayers are not for any special occasion with which women have chiefly to do, it is not clear to us why Mrs. Morrison should limit their application to 'Women Workers,' nor why Professor Milligan should emphasize the

fact that she has laid all 'Women workers' under a debt of gratitude. Is there something special about these prayers which would make them suitable for women workers but not for men workers? We cannot see it. They will be found very helpful to both.

Messrs. Hodder & Stoughton have this month added two more volumes to their 'Master Missionary' series. The volumes are published at the uniform price of 3s. 6d. net, and are excellent value for the money. The story of the life of *Tom Dobson* has not been written before, and it is now written by the practised pen of Dr. Nicol Macnicol, who was himself a colleague of Mr. Dobson in the United Free Church Mission at Poona. Mr. Dobson went out to Poona as manager of a Printing Press. But his industrial work did not exhaust his activity. He put in his spare time helping with the asylum for lepers which was situated near Poona, and he co-operated in all good works with Christian or with non-Christian workers. For example, he was one of the secretaries of the Poona Temperance Association at the time when Gopal Krishna Gokhale was the leading spirit in the movement. But his most important work was done in the villages in Jalna and among the lowest castes. He struggled with the problem of the money-lender; he lived with the peasants through a time of famine, and he introduced up-to-date agricultural methods. When the worst of the difficulties seemed to be overcome, he was attacked by an Arab who thought he had a grievance, and a few days later he died as a result of this wound. Dr. Macnicol ends the book with these words: 'His death sanctifies the task, and others will take it up in his spirit and, under the eyes of his Master, will carry it one day to accomplishment. And all who knew him, as the memory of what he was renews their courage, will often say in the words carved on his tombstone, "I thank my God upon every remembrance of you."' The account by Dr. Macnicol of the life of Tom Dobson is not a long one and it will not take long to read. But it is well worth reading by every one who is interested in missions or in India.

The second volume is the life of *Gilmour of the Mongols*. It is written by Mr. W. P. Nairne. Here the field has been so well covered already by the standard biography by Richard Lovett, and by Gilmour's own writings, that we could not expect any new material, but the old has been dexter-

ously handled, and Mr. Nairne has made a very readable short Life out of it.

The latest volume in Messrs. Hodder & Stoughton's 'People's Library' is *How to enjoy the Countryside*. The author is Mr. Marcus Woodward (2s. 6d. net). The General Editor of this series is Mr. Sidney Dark, and that alone is a sufficient guarantee of the high standard of the volumes. The present volume will make those who are and those who are not in the country enjoy it.

A short time ago a number of the sermons of the late Dr. Alexander Whyte, of St. George's, were collected and published with the title 'Lord, Teach Us to Pray.' These were all sermons on prayer. Now the Rev. J. M. E. Ross, who is well known by his own devotional volumes and as editor of 'The British Weekly,' has selected a number of characteristic sermons of Dr. Whyte's on general subjects and has prepared them for the press. The title is *With Mercy and With Judgment* (Hodder & Stoughton; 7s. 6d. net). Most of the sermons are from the middle and later periods of Dr. Whyte's ministry, but there is one in the volume which dates from 1882. In some of them Dr. Whyte is at his very best, showing wealth of imagination, fullness of thought, and simplicity of style. We have given in 'The Christian Year' an abridged form of one of the sermons.

Three months ago we had Dr. Moffatt's 'The Bible in Scots Literature'; now we have the first volume of his translation of 'The Old Testament' in two volumes, and we also have—to remind us of his wonderful output—a new edition of his *Everyman's Life of Jesus* (Hodder & Stoughton; 6s. net). It is uniform with the pocket edition of his translation of the New Testament.

Professor Sydney H. Mellone, M.A., D.Sc., has issued in book form, with the title *The Price of Progress, and Other Essays* (Lindsey Press; 7s. 6d. net), six papers which have already appeared in magazines, and has added a seventh on Symbolism in Religion. The six are on The Price of Progress, Is Evil Necessary? Does God answer Prayer? Athanasius the Modernist, The Catholicism of Newman, and The Unitarianism of Martineau. Of the first three the treatment is so interesting and suggestive that one regrets that it is not even

fuller. To all oppressed with a sense of bafflement in face of our distracted world we cordially recommend a perusal of those thoughtful and reassuring essays. The biographical studies are very penetrating; that on Athanasius in particular will repay attention. We shall not all agree that Athanasius really held a 'Duality in Unity,' and was a Trinitarian only because 'three groups of terms appear in Scripture,' and would have been a Quaternitarian if a fourth group had appeared there.

The last essay leads to this—'It is idle for the Church to-day to sound the note of the Absolute and the Eternal through her dogmas, her ordinances, her ritual. Her claim can no longer be a command, whose sanction is eternal. It is an appeal whose sanction lies in its working power.'

The Rev. W. Lockton, B.D., in *The Resurrection and the Virgin Birth* (Longmans; 5s. net), rejects the common hypothesis according to which Mark and 'Q' are the principal sources of the First and Third Gospels. In the narrative of the Transfiguration, for example, the fact that Mark makes no mention of the chief purpose of the vision (namely, to show that Christ was to die for our sins 'according to the Scriptures') shows the secondary character of the narrative. Not many will be able to follow this reasoning. The author's standpoint is that Luke's is the earliest Gospel, while Matthew is largely a combination of the traditions found in Mark and Luke. With these critical presuppositions he tries to establish the reliability of the traditional views of the Virgin Birth and the Resurrection of Christ.

Incidentally he tries to show that probably Levi or Matthew was a cousin of Jesus, and brother of James, Josés, Judas, and Simon, who were children of Alphæus and Mary. Among the most interesting and important features of the book is the study of ecstasy and vision in the gospel story in the light of the experiences of Saint Teresa.

A new edition of *The Master Builders*, by Mr. S. B. Macy, has just been issued by Messrs. Longmans. It is the story of the Acts of the Apostles told to children, and it is now published at 5s. net. It should make an attractive gift-book, with its green cloth boards, illustrations, and clear type.

The Story of the Great King, by Helen Howarth

Lemmel (Marshall Brothers ; 2s. 6d. net), tells of Creation and Redemption in a series of short chapters suitable for little children. Perhaps there is too much theology introduced, and the writer shows quite a Miltonic knowledge of the history of Lucifer before the creation of the world. Some of the scenes also may move a smile, as where Adam and Eve are seen riding round the Garden of Eden on the back of a lion with a tiger in close attendance. But the spirit of the whole is good, and each chapter is headed with admirable little drawings.

The Seven Days of Jupiter, by the Rev. H. S. Gallimore, M.A. (Marshall Brothers ; 5s. net), has for its sub-title 'A Science Idyll.' This phrase may perhaps charitably be taken to disarm serious criticism, for here is a medley of science and theology thrown together without coherence or logical order. The purpose of the writer is not clear, beyond his obvious desire to show that the creation narratives in Genesis harmonize with modern astronomy. One point may be noticed. The creation of the sun, moon, and stars on the fourth day, after the appearance of vegetation, is taken to mean their emergence into visibility in the sky, as the primeval vapours settled down. Previous to that they gave only a diffused light, sufficient, nevertheless, for the sustenance of vegetable life. This, of course, is arguable and not in conflict with what we know of the early stages of the earth's evolution, but whether the sacred writer had such thoughts in his view is another matter.

Some time ago Miss Christabel Pankhurst wrote a book ('The Lord Cometh !') which was reviewed in these columns with respectful (and deserved) sympathy. She had been disillusioned by the failure of votes for women to effect any real improvement in the state of the nation. And in this state of mind she had come upon a work on prophecy which not only revolutionized her religious life, but filled her with a new hope. The one hope for the world, she saw, was the speedy coming of Christ. When she read her Bible again it was clear to her (under the new guidance she had received) not only that this Advent was predicted, but that it was predicted to happen in our time. And now she has written a second book to develop this theme and emphasize its truth—*Pressing Problems of the Closing Age* (Morgan & Scott ; 5s.

net). What we need to-day, she tells us, is a true philosophy of history, and this we get in the Bible. History is a series of vicious circles. It is the record of a process in which civilizations rise, decay, and disappear. There is no such thing as a steady progress upward. But we have come now to the end, and the end will be a great new beginning initiated by the Advent of Christ in glory. This is the central theme of the Bible. Such is Miss Pankhurst's message. No one can read her book without a feeling of warm admiration for her earnestness. Her view, however, rests on an uncritical and unhistorical view of the Bible. It is a view, moreover, that has been taken at many other periods at which earnest souls were as certain the Bible referred to *their* time as Miss Pankhurst is that it refers to ours. It is the common apocalyptic attitude which has always been marked by the same characteristics—a sombre pessimism, a disbelief in progress, and a conviction that things can only be set right by a sudden and violent Divine act of judgment and redemption. Like many others, Miss Pankhurst looks on the Bible as a sort of programme of future events written long before in detail. A truer view of the Bible will recognize that the Second Advent has a real and great place in its gospel, but when and how that Advent will take place is known to none of us.

Major J. W. Povah, B.D., has translated the *Book of Hosea* into colloquial English speech (National Adult School Union ; 9d.). No task could be harder, and Major Povah has acquitted himself very well. There is no pretence to literary elegance, the translation is frankly colloquial. But this gives the writer his chance to bring the essential meaning of Hosea home. The desperate-ness of the text is suggested by the numerous brief footnotes, but this is not allowed to obscure such sequence as there is in the argument. And besides giving a useful general introduction and furnishing a list of dates, Major Povah has wisely prefaced each section with a brief introduction, which helps to illuminate the difficult text.

Mr. S. D. Gordon has added another volume to his 'Quiet Talks' series. This he calls *Quiet Talks about Simple Essentials* (Oliphants ; 5s. net). These talks, Mr. Gordon says, have already appeared in the secular and religious press, and

it was for this purpose that they were made brief. But there is in them a curious lack of continuity which does not make for ease in reading, and which differs from Mr. Gordon's style in his earlier volumes. If, however, the talks are brief, the scope is wide. He deals with five essentials—The Book of God, The God-man, Sin, The Man's Death, and the fifth essential, Personal Choice.

The Prophets in the New Lectionary, by the Rev. H. J. Langley, M.A. (Skeffington; 2s. 6d. net), contains a summary of the lessons taken from the prophetic books appointed to be read according to the Revised Lectionary of 1922 on Sundays and Holy Days, together with biographical and historical notes on the same.

In the series of books on 'English Theologians' a volume has been written on *Richard Hooker*, by the Rev. L. S. Thornton, M.A. (S.P.C.K.; 4s. net). It is described as 'A Study of his Theology,' and this is mainly the subject. Much has been written on Hooker's life, but the author claims that his theology has not received the same systematic treatment, and he aims at supplying this deficiency. The book justifies itself, for it is written with uncommon ability; and, though its size is small, the writer has contrived not only to expound his subject with some fullness, but also to add an exceedingly interesting and valuable chapter on the application of Hooker's principles to our own time. Hooker is here regarded as the father of modern Anglo-Catholicism, and Mr. Thornton contends that in essentials the philosophy of faith expounded by Hooker, Butler, and Newman is the same. He sets in contrast to these three the different tradition descending from Luther through Kant and Ritschl. This is an illuminating and competent essay.

A Summary of the Reports of the C.O.P.E.C. Commission has been written by Mr. H. A. Mess, B.A. It is published, with the title *The Message of C.O.P.E.C.*, by the Student Christian Movement, at the cheap price of 1s. 6d. net. The treatment is necessarily brief, only a few pages being given to each subject; but it is clearly written and should serve as a useful introduction.

We draw attention to a book on the religious education of the young which may justly be called a remarkable achievement. *Religion in the Kindergarten*, by Bertha Marilda Rhodes (University of Chicago Press; \$1.75), is one of a series of books containing constructive studies in religious instruction. It contains a course of lessons in religion for the beginners' department in the Sunday school, or day school, or the home. The editors of the series are men of great distinction in the field of education in America. But the book before us needs no certificate from anybody. It is the very best course of lessons for very young children we have ever seen. There are eight groups of lessons, beginning with a series on the Heavenly Father, using common facts and Scripture. Then come lessons on the 'Earth Home,' on light, fishes and birds, on animals, rising up to man. Then a group on the House of God; another on birthdays, leading to Christmas; another on growth; another on 'Awakenings,' leading to Easter. In every lesson there are hints for the teacher, then detailed description of the devotional service, with suitable prayers, then a guide to conversation with the children, and then the lesson story, and finally a piece of suitable expression work. It is all quite admirable, and exhibits wonderful insight into the child-mind, and sympathy and simplicity in the way of handling it.

The Justice of God.

BY THE VERY REVEREND W. R. INGE, D.D., DEAN OF ST. PAUL'S.

'Shall not the Judge of all the earth do right?'—
Gn 18²⁵.

So asks Abraham near the beginning of our Bible, and has no doubt of the answer. Certainly, if there be a God, He must be a righteous God; for

the idea of God includes the idea of righteousness; an unrighteous God would not be God—if He were indifferent, we should call Him natural law; if malignant, the Devil. Further, if there be a God, He must govern the world, for that too is contained

in the idea of God. A God who did not govern the world would be no concern of ours. And yet we do not find that the world is governed in accordance with our ideas of justice. Hence the problem.

A great many solutions have been proposed. The Epicurean thought that the gods did not *care*—they lived their own life and took no interest in our affairs. Asiatic thought has often had recourse to *dualism*—a just and righteous God struggling not very successfully against a hostile, malignant Power. But a limited, struggling God would not be God, but only a Spirit among other spirits. If the good and the evil Spirit are wrestling in the arena, who is the umpire? The umpire must be some over-God; and we have then to consider how *He* can be just. No solution which denies God's omnipotence can be satisfactory. Others have said, The battle is still raging, but the issue is certain and preordained. This, I hope, is true; but it raises other questions. If injustice continues to the end of the battle, and is only put down at the last, have all those who lived and died during the conflict got the justice which they had a right to expect from omnipotence? And what will be the state of things when the battle is over? Will justice triumph in this world, or must we call into existence a new earth to redress the balance of the old? Must we transfer justice to some far-distant sphere, or to some ideal world of the imagination? Must we admit that injustice is the rule here on earth—that Dives lives and dies happy, laden with undeserved blessings, while Lazarus is as miserable as he appears to be—and then believe that as in the parable (for it *is* a parable, and not a description of the next world, of which our Lord as man willed to know nothing), compensation in kind is paid and exacted, Dives being tormented and Lazarus comforted, not so much by way of moral retribution as to make their accounts square in the matter of pleasures and pains? No! the future life *is* an essential factor in what we are to believe about Divine justice; but not this crude notion of compensation in kind.

Another favourite solution, more popular in antiquity than in modern times, is that the individual is not the unit to whom justice is done. The unit may be the family, or the nation. The family or nation in which some great crime has been committed is pursued by a hereditary curse. Or else the family dies [out; the evil man leaves no descendants—no children prattle round his knees,

as Homer says. Or, since the mills of God grind slowly, the doom strikes the family of the malefactor in the third or fourth generation.

Others have thought to justify the ways of God to man by attacking the notion of evil itself. Does evil touch the good man at all? Can we not see, in what appears to be evil, the necessary means by which the world-order is evolved? Cannot we consent to the decrees of nature, or God, whatever they are, and make them our own? So argued the Stoics. 'I do nothing under compulsion,' says Seneca; 'I do not obey God slavishly. I freely consent with Him, knowing that all things happen by fixed laws.' 'Those whom God loves, He hardens and braces and disciplines; He loves the good with a manly love, and says to them, Let them be disciplined by labour, pain, and loss, that they may acquire true strength.' 'A spectacle worthy of God is a brave man struggling with adversity.' We have here two topics of consolation blended. Pain and loss are not evils, but wholesome discipline. And he who can rationally and devoutly assent to the universal law can find nothing in the course of nature to regret.

The American philosopher Emerson goes even further than the Stoics. He argues that justice is done universally, here and now, if we could only see it. It is only on a base estimate of what makes happiness that the bad are happy and the good miserable. From a higher point of view, all things are moral. Justice is not postponed. Crime and punishment grow out of one stem. Punishment is a fruit which ripens unsuspected within the flower of the pleasure which concealed it. You cannot do wrong without suffering wrong. The thief steals from himself; the swindler swindles himself. Nothing can work me damage except myself. I am never a real sufferer but by my own fault.

Lastly, there have been some who have given up all attempt to explain the mystery, and have fallen back on blind faith. 'For the just man,' says Plato, 'all things will at last work together for good, both in life and in death.'

We find most of these theories in the Bible. The Old Testament writers try and reject one after another. 'The sins of the fathers are visited on the children.' 'No,' cries Ezekiel; 'ye shall no more have occasion to use this proverb in Israel. The son shall not bear the iniquity of the father. The soul that sinneth, it shall die.' 'I have been young, and now am old; yet never saw I the righteous

forsaken,' says one Psalmist. 'Nay,' says Ecclesiastes, 'there is one event to the righteous and to the wicked.' 'In the next generation shall his name be clean put out,' says one. 'Nay,' says another, 'the wicked have children at their desire, and leave the rest of their substance to their babes.'

So great is the perplexity; so inextinguishable the hope and faith; so grievous the disappointment.

The whole problem is dealt with in Job. Had the sufferer committed secret sins? Were his sufferings only a passing trial? Both these are rejected. Then shall he take an attitude of dumb resignation? Shall he say, 'Behold, I am of small account, what shall I answer thee? I lay my hand upon my mouth, I will not answer.' Are the glories of nature a sufficient make-weight for the miseries of man? Is the Maker of Leviathan and Behemoth, of the Pleiades and Orion, too great to be called to account because a good man loses his all and is tormented by loathsome disease? The book gives no answer; for the restoration of Job's fortune, with a new wife and family, is little better than an ironical conclusion.

In Daniel and the Second Isaiah we find the hope of [personal immortality arising] like a day-star in the darkness. And in Isaiah 53 we have for the first time the noble thought that the sufferings of the innocent have a wider than individual meaning—that they have a healing power for the whole nation.

In the light of a fuller revelation, we cannot feel that the treatment of the problem in the Old Testament is satisfactory. The Hebrews, like other Semitic peoples, did not understand justice as we do. Justice or righteousness does not in O.T. (except in a very few instances) convey the idea of a nicely adjusted scale of reward and punishment. Such an idea was foreign to their experience. They naturally conceived of God after the pattern of the kings whom they knew—Oriental chiefs or sultans. It is not 'injustice' for such princes to be arbitrary and capricious. It is expected of them, and their subjects may be thankful if they preserve some moderation in the exercise of their undoubted rights. There was nothing shocking to them in the most flagrant disproportion between guilt and penalty. The writer who describes the killing of Uzzah for touching the ark, must have conceived of the 'holiness' of Jehovah as something more like electricity than any moral quality.

It is indeed remarkable how late a development is the horror of disproportionate severity. Consider

the favourite plots of Greek tragedy—the relentless punishments of the gods for some venial act of pride. Think of Prometheus crucified for a generous error—Christianity is all on the side of Prometheus against Zeus.

We have no right to be surprised, for our criminal law, till within living memory, was as blazing an example of disproportionate severity as can be found in any Greek or Eastern stories. Listen for one minute to British 'justice' in 1818. I have copied the official record of the Lincolnshire assizes in that year:

A retired soldier; entering a house and stealing a coat and jacket. Death.

A boy of 15; breaking open a desk and stealing £1, 3s. 6d. Death.

A boy of 17; entering a house with intent to steal. Death.

Two young men; housebreaking. Death.

A boy of 19; firing an oat stack. Death.

Two young men for the same offence. Death.

Two boys for burglary. Death.

A man of 30 for entering a shop and stealing a pair of shoes. Death.

This callousness has an important bearing on the doctrine of future punishment which we have inherited from times when stupid, senseless cruelty of this kind excited no surprise or reprobation. Such as men themselves are, such they will imagine God to be. Human justice is modelled on our ideas of Divine justice. The modern revolt against the dreadful pictures of hell which we have inherited is inevitable and amply justified. I am thinking not so much of the duration as of the character of the punishment. I do not think we have any right to assume that all will at last go to heaven—we have met many who would be much out of place there, at any time; but that God is a torturer—no, that we cannot believe any longer. Our Lord never meant 'the fire' to be taken literally.

But let us turn from theories to the world as we know it. What seems to be the truth about justice in this world?

We should prefer a world in which poetical justice was done, as it is in old-fashioned fiction; though here also we are less fierce than the early Victorians. I recall a novel in which an atheist is swallowed up in molten lead, falling on his hands in the first instance; and another in which a Jesuit is eaten by rats in a secret passage of his own contrivance. We

forget sometimes how absolutely our Lord condemned this kind of thing. A tower, whether in Siloam or London, is not at all more likely to fall because criminals or atheists happen to be walking under it.

Many clergymen and moralists think that they are doing God service by drawing lurid pictures of the punishments with which Nature visits vice. The plain truth is that Nature has no diseases ready for the worst scoundrels. She punishes the drunkard, and in a very random and blind manner the less heinous forms of impurity. The most horrible offences under this head entail no physical danger. It is therefore absolutely indefensible to use the blind cruelty of Nature to reinforce the motives for clean living.

The law of heredity has been shorn of much of its moral force. Acquired tendencies are probably not transmitted, so that except by bad example a father is not liable by his misconduct to taint the character of his son.

Nature has a morality, but her methods are rude and clumsy. She trusts to us to rectify them in dealing with our fellow-men.

But what a false abstraction it is to speak of Nature apart from humanity! Humanity is part of Nature. Our reasoning faculties which enable us to conquer Nature by obeying her, are part of Nature. Our affection for our fellow-men, our sense of justice, our sense of pity, our self-respect, which makes us abhor things which our lower

appetites desire, our belief in a heavenly Father who can hear our prayers—all these things are a part of Nature. They have a right to be there; God made them, as He made the world.

Nature apart from man knows nothing of human justice; but then Nature is not apart from man. God has never promised that the world shall be just to man when men are unjust to each other. This is a good world for us because God has given us the great privilege of making it better. That is why God has implanted in us the sense of justice, the love of fair play, and generous indignation at the sight of wrong. The historical answer to the pious wish, 'God mend all,' was, 'Nay, then, we must help Him to mend it.'

The problem of individual justice doubtless remains on our hands. But let us not have any *meum* and *tuum* account with our Maker. God's justice is done rather by the transformation of ourselves than of our circumstances, and this is what we really desire. If it is His will that we should be admitted to a share in Christ's unmerited sufferings 'for his body's sake,' shall we make that a grievance? 'For even hereunto were we called; because Christ also suffered for us, leaving us an example that we should follow his steps. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.' Shall not the Judge of all the earth do right? Yea, verily; though He slay me, yet will I trust in Him.

A Lacuna in the Text of the Acts of the Apostles.

By J. RENDEL HARRIS, LITT.D., LL.D., D.D., MANCHESTER.

WHEN we read the account of the addresses given by St. Peter on the Day of Pentecost and on days that immediately followed, we are obliged to admit that the reporter, whoever he was, or, it may be, the historian, has employed the method of abbreviation. Something, essential to sequence, seems to be wanting. The text itself tells us as much, by the statement (Ac 2⁴⁰) that 'with many other words he testified and exhorted,' etc. This is conclusive evidence that only a summary of the address is given. The remark of the historian discloses also the method on which the address and

any supplementary matter belonging to it was composed. The address was a testimony, as well as an exhortation, and so it was based on testimonies or quotations from the Old Testament; these forming the only court of appeal available to the advocate. This might have been recognized without the corroboration that comes from the word 'testified,' for even a superficial reader can see that the appeal is to the Old Testament, and the reader who is at all familiar with the quotations from it that are current in early Christian writers will be aware that the passages quoted by Peter are either

conventional or such as rapidly became so. One of the most striking instances is that in Ac 4¹¹, where Christ is affirmed to be the Stone that was rejected of the builders; perhaps the earliest and certainly one of the most widely diffused of early *Testimonies against the Jews*; it has a section to itself in the early collections of prophecies, with the heading that Christ is the λίθος, or *Stone*.

Now if what we suggest be correct, namely, that the speeches at the beginning of the Acts are abbreviated, it almost follows that the text will be subject to lacuna and show signs of discontinuity—as any one will realize who tries to reproduce a long sermon or speech in few words; and if lacuna, in the sermon in question, be conceded either in the middle of the report or at the end, it is highly probable that the missing matter was of the nature of *Testimonies*. We recognize, in fact, the *Heads of Testimonies* in such passages as Ac 3¹⁸, where God is said to have announced beforehand by the mouth of all His prophets that His Messiah must suffer; here the heading is *ὅτι παθὴρὸς ὁ Χριστός*, for which we may compare Ac 26²³, Lk 24²⁷, as well as Justin, *Dial.* 39, Athanasius and Zacchæus, p. 3, etc. We notice also, in passing, that the manner of introducing the Biblical quotations in these early chapters is conventional, and can be reduced generally to the type, ‘Moses says,’ ‘David says,’ and the like. In primitive quotation Moses means the Pentateuch, David the Psalms.

In the second chapter of the Acts there is a whole section relating to David, running from v.²⁵ (‘David says’) to v.³⁵ (‘David himself says’). A contrast is drawn between what David says and what David means: David says (v.²⁵) *εἰς αὐτόν*, i.e. referring to the Messiah; David did not ascend the heavens (v.³⁵), which is followed by the proof-text for the Session at the Right Hand of God (Ps 110¹). But here we notice that something is missing; the text proves the Session, but there is no proof-text for the Ascension: the words *οὐ γὰρ Δαυεὶδ ἀνέβη* (‘it was not David that ascended’) imply a previous passage from the Psalms, or elsewhere, which can be taken to mean that some one (who is to be understood as the Messiah) did ascend. Nor is it difficult for us to find the verse; St. Paul has preserved it for us; it is in Ps 68¹⁸ (cf. Eph 4⁸):

ἀναβὰς εἰς ὕψος ἤχμαλῶτευσεν αἰχμαλωσίαν,
ἔδωκεν δόματα τοῖς ἀνθρώποις.

Suppose we insert this, with a prefixed ‘David

says’ between v.³² and v.³³. We have now made continuity, not only with v.³⁴ (*ἀνέβη*), but also with v.³³ (*ὑψωθείς*) and with *ἐξέχεεν τοῦτο* (which the Western text rightly completes by *τὸ δῶρον*). Now let us look at v.³², bearing in mind what we have already inferred as to the dependence of the argument upon proof-texts taken from the O.T. Here we are told *τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός*, but there is no proof-text given, and it is natural to infer, from the first study of the passage, that David and his indirect testimonies have been replaced by the Apostles and their direct testimony. It is doubtful, however, if what we call direct testimony had the same weight with the audience as the other. Can we, then, find a statement, in the Psalms or elsewhere, which will fill up the lacuna, and shed light on the argument? The answer is in the affirmative. Origen has preserved what is, we think, the missing text in the Acts, and provides as close a parallel as could be desired, by way of expansion or explanation.

In the first book of his commentary on *John* (Bk. i. c. 23) he discusses the various names given to Christ in the O.T. (as that He is called Jacob, Israel, Judah, Branch, Flower, etc., most of which can be paralleled in Justin Martyr’s *Dialogue with Trypho*), and, in addition to these Messianic titles, he says ‘that the Messiah is also called David, as when Ezekiel prophesied, speaking in the person of God, “I will raise up (*ἀναστήσω*) David my servant, who shall shepherd or rule them” (Ezk 34²³). For it is not David the patriarch who is to be raised (*ἀναστήσεται*) and rule the saints, but Christ.’ If we compare the language of Origen with that of St. Luke, we are struck with the similarity of the terms used; there is the reference ‘to the patriarch David’ as in Ac 2²⁹ (‘I may speak freely to you concerning the patriarch David’); then there is the expression ‘David my servant,’ which we shall meet with presently in Ac 4²⁵, and there is the parallel between *οὐ γὰρ Δαυεὶδ ὁ πατριάρχης ἀναστήσεται* and *οὐ γὰρ Δαυεὶδ ἀνέβη*, in Ac 2³⁴; and last of all there is the continuity that is established with Ac 2³², *ἀναστήσω Δαυεὶδ τὸν παῖδά μου*, and *τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός*.

It appears, then, that we ought to insert Ezk 34²³ at the beginning of v.³², very nearly in the setting given to it by Origen, as follows:

Ἰεζεκιὴλ δὲ ἐπροφήτευσεν περὶ τῆς ἀναστάσεως αὐτοῦ·
ἔλεγε γὰρ ἐκ προσώπου τοῦ Θεοῦ· Ἀναστήσω Δαυεὶδ

τὸν παῖδά μου· οὐ γὰρ Δαυεὶδ ὁ πατριάρχης ἀναστῆσεται, ἀλλὰ τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός.

It will, I think, be conceded that the foregoing treatment of the first reported Apostolic sermon would supply a unity and a continuity to the discourse which it does not possess in the ordinary text. The principal objection to the amended text will come from those who do not like to think that the words of Ezekiel could be quoted with an unnatural sense given to the expression 'I will raise up,' but such an objection will not greatly impress those who know how readily the early Christians attached fresh *nuances* to ordinary terms: such a case as that of the Psalm might be taken as a parallel, where David says:

"I [*i.e.* David] fell asleep and I slumbered; I was raised up because the Lord helped me."
(Ps 3⁷); cf. Justin, *Dial.* 95.

This is one of the early proof-texts for the Resurrection. That we are on the right track appears from another consideration; from the new point of view, as we said above, we can shed light on the other Pentecostal discourses. For instance, the last verse of the third chapter of Acts has the conclusion of a Petrine discourse in the words, 'God has raised up his servant, and sent him to bless you, in turning away every one from his iniquities.' Here the received text has 'raised up his servant *Jesus*,' and no doubt this is the

ultimate intention of the speaker, but the shorter text is more correct, which can carry either the meaning 'David' or 'Jesus' as object. The servant that is raised is, in the first instance, called David, as in Ezekiel's prophecy, but it is really Jesus, because David is Jesus and speaks for Jesus. Thus the *παῖς* in the first chapters of the Acts is David-Jesus. We can see the same equivalence in Ac 4^{25, 26} where the Lord speaks through His servant David in the second Psalm, and says, 'Wherefore did the heathen rage, etc.?' for of a truth it was against 'thy holy servant Jesus' that the rulers were gathered together.

It appears, then, that in an undue zeal for finding the Servant in Isaiah, we have missed him in Ezekiel and in the Psalms. The early Church was better instructed; in the first eucharistic prayers of the Church in apostolic times we have the expression of thanks for 'the holy vine of *David thy servant* . . . which thou hast made known to us through *Jesus thy Servant*.' Here, again our David-Jesus parallel is justified. The one is, according to St. Peter, 'dead and buried,' and is in the Creed with Jesus up to that point, but then 'his tomb is with us,' and that takes Him out of the Creed and into the Guide-book. The parallel has been exhausted. The observation of the antithesis between David and Jesus is essential to a right understanding of the first chapters of the Acts.

Recent Foreign Theology.

Was Moses Martyred?

PROFESSOR ERNST SELLIN is one of the most accomplished, and, in some directions, decidedly the most stimulating of all the scholars working to-day upon the Old Testament; and a brief account of his recent discussion of the significance of Moses,¹ which reveals alike his minute command of the Old Testament text and his gift of ingenious combination, may be not unwelcome to readers

who have found it difficult to keep track of recent German criticism.

He begins by remarking that the greatest problem of the religious history of Israel is, Who was Moses? It is not enough to say with Wellhausen that he inspired his fellows with the faith, 'Jahweh the God of Israel, Israel the people of Jahweh.' In 1906 Meyer had maintained the thesis that our knowledge of Moses rests on the tradition preserved by the Levitical priests of Kadesh, a tradition which ultimately influenced the great prophetic reform movement. But as a matter of fact, Sellin argues, from the tenth century onward these Levitical priests were regarded by the prophets

¹ Dr. Ernst Sellin, *Mose und seine Bedeutung für die israelitisch-jüdische Religionsgeschichte* (Leipzig, Deichertsche Verlagsbuchhandlung [Dr. Werner Scholl]; Mk. 4).

as their deadly enemies: in spite of occasional friendly contacts, real religious reform was inspired almost exclusively by the prophets. Gressmann in 1913 recovered a more adequate picture of Moses, as not only the priest of Kadesh, but as the leader of the Exodus and the founder of a religion which had a creative influence on faith and morals. But between the Moses who inspired the prophets and the Moses to whom, *e.g.*, the bull-worship of Dan is traced, there is a chasm, which suggests to the fertile mind of Sellin that there must have been an independent prophetic tradition about Moses, a tradition which supplements the traditions of the Pentateuch; and this he finds first clearly represented by Hosea, who speaks of Moses as a prophet, but who knows nothing of the Levitical priest of Kadesh. His thesis is that the religion of Moses was never that of the people as a whole, but only of an inner circle, and that it can still be traced from Deborah and Samuel on to Hosea, Deutero-Isaiah and ultimately Deutero-Zechariah. He believes that Moses died a martyr's death, and that towards the end of the Babylonian exile the hope emerged that he would rise again from the dead, lead his people again through the wilderness and declare to all the nations of the earth, as once to his own people, the revealed will of God. When this expectation collapsed (though it was never quite extinguished, cf. Mt 17¹⁻¹³) the memory of the great shepherd who had given his life for his religion was still alive, and in the third century B.C. the apocalypticist Dt.-Zech. associates the final salvation with the penitent return of the people to him whom once they had pierced. This, thinks Sellin, is the long-lost key which would unlock many an Old Testament problem.

It is indeed a strange thesis, carried through with all the writer's wonted intuition and ingenuity. He begins his discussion with Hosea. To that prophet Israel's historical career from her emergence upon the soil of Canaan was one unbroken apostasy, revealed alike in her idolatry and in her moral and political chaos, but at several points in that history that apostasy had been peculiarly appalling—at Gibeah, Mizpah, Bethel, Shechem. Most awful of all, however, had been the conduct of the people at Shittim, to which Sellin finds allusions in 5¹ 9⁷⁻¹⁴ 12¹⁴⁻¹³; it is in this section, and in contemplating the sin therein reflected, that the most dreadful curse in his book occurs—9^{11f. 14}. By transposing and emending

12¹⁴ (E.V. 15) 13¹ he secures the reading, 'Ephraim provoked him' (*i.e.* the prophet Moses mentioned in v. 13), 'Israel embittered him. So long as Ephraim spake my Torah, he was prince in Israel; but he paid the penalty on account of the Baal and was put to death. His blood will I leave upon thee, and his reproach will I recompense unto thee.' The explanation of the allusion that Moses was put to death on account of the Baal, Sellin finds in Nu 25, which consists of three unfinished or fragmentary stories (J, vv. 1^{f. 4}, E, vv. 3^{f. 5}, and P, vv. 6-15) gathering round Israel's idolatrous Baal-worship at Shittim. The P section seems to Sellin to contain (and partly to conceal) an expansion of the hint suggested by the J section. In P a plague falls which sweeps away 24,000 people, but it is stayed by the priestly Phinehas who drives his spear through an obscure Israelitish chief and his guilty Midianite paramour. Is this probable, asks Sellin? He reconstructs the story thus. Moses had commanded the 'judges' or leaders to slay the apostates: they refused: then the priests turned their spears upon Moses himself and slew him. Very naturally all this is skilfully obliterated, or rather transformed, by the priestly narrator. Nevertheless, asks Sellin, 'Who but Moses had a Midianite wife? (Ex 2²¹, Nu 12¹). Who but he had entreated Jahweh to slay him for the sin of his people? (Ex 32³²). And through the death of what other could so fearful a plague have been lifted, and the whole people redeemed? In confirmation of this is the singular fact that the grave of Moses remained unknown (Dt 34⁵). This is all very ingenious: is it probable?

But Sellin's acute discussion of Hosea leads to other results scarcely less interesting. According to him, while Canaan is to be desolated, the wilderness into which Hosea represents Israel as being allowed is to be turned into Paradise: there, as in the days of old, she will again find God and salvation. There is no reference in 2¹⁶⁻²⁵ to any return to Canaan: the vineyards are to be in the wilderness; there will be there no wild beast or Bedouin arrow, but the end will be as the beginning in the wilderness. That is the place to which Jahweh retires in 5¹⁵, and that is the place to which, in the beautiful hymn 6¹², the people propose to go back: 'Come, let us return to Jahweh,' *i.e.* to the wilderness, for He is there. These prophecies of salvation are all genuine, all explicable on the basis of Israel's own traditions without summoning

the aid of Babylonian or Egyptian eschatology. When the dead people have rested for two days at the Mount of God, on the third they will rise again to life (cf. Ex 19^{11, 16}). Thus Hosea's ideal has only a superficial resemblance to that of the Rechabites, for his God dispenses the gifts of the cultivated land, but He dispenses them in the wilderness.

But more. The Decalogue, which is presupposed in 4², goes back to Moses, and Hosea's aim was to revive its interpretation of the Divine will. This explains his polemic against idolatry and his demand for justice and kindness in social relations (6³ 12⁶ (E.V.')). The references to the 'prophets' in 6⁵ 12¹⁰ (11) suggest that the stone tablets embodying the law were prepared by a college of priests, and this again points back to the story of Moses, Aaron, Nadab, Abihu and the seventy elders on the Mount of God (Ex 24^{12, 9n}). The true tradition of Moses was preserved in small circles of prophetic spirits, but most of his essential teaching was abandoned by the representatives of the official religion, who also very naturally distorted the tradition of his death.

Sellin then pursues his way backward through the prophetic and the historical books, and finds in them subtle traces of the true Mosaic tradition. Amos, though he does not directly refer to Moses, is yet a true disciple of his in his anti-cultic emphasis upon morality as the true service of God: so Elijah, Nathan, and Samuel with his famous 'to obey is better than sacrifice'—an utterance which, of course, Sellin accepts as genuine. (At this point occurs one of those brilliant emendations which are scattered throughout the pages of Sellin. In 1 S 19¹⁹ he proposes to read נְבִיֹּת, Nebaioth, instead of נְבִיֹּת or נְבִיֹּת, Naioth; and he finds in Samuel's mysterious disappearance into the wilderness of Nebaioth, east of Moab and Edom—like Elijah's later disappearance—a reminiscence of the old wilderness tradition.) Between Samuel and Moses, Deborah is the figure who stands in the great succession: she instructs her people in the will of Jahweh and in Jg 2²⁻⁵ Sellin sees a possible allusion to her protest against the Bethel cult. Thus the old Mosaic tradition, with its demand for morality and its protest against the worship of other gods, runs through the history like a scarlet thread.

The memory of Moses was better preserved in the north than in the south, as Moses, according to

Sellin, was an Ephraimite. But his spirit at any rate is reproduced in Isaiah (though he, unlike Hosea, sets his paradise not in the wilderness, but in Judah and especially Jerusalem): and Micah and Jeremiah expressly mention him, each in a great passage expressing the Divine demand in ways hostile to the cult (Mi 6⁸⁻⁹, Jer 7^{21r}), while in Jer 15¹ Moses appears as intercessor.

To most readers, however, the chief interest of Dr. Sellin's book will centre round his discussion of the 'Servant of Jahweh' songs in Deutero-Isaiah. Here he maintains that the presence of Moses is pervasive—indeed, Moses is himself the Servant; and he goes through the songs to show how completely this key unlocks their secret. Dt.-Is., like Hosea, makes the wilderness a Paradise, though, following Isaiah, he regards Zion as the goal. 43²²⁻²⁸ admirably maintains the old Mosaic tradition which represented Jahweh as not demanding sacrifice or incense. The songs occur in contexts which deal with the return across the wilderness, and with the hope of deliverance from exile is associated the hope of the return of Moses. The Torah which he is to bring in 42¹ is not Deuteronomy, but the Decalogue with its insistence on the exclusive worship of Jahweh and its condemnation and intolerance of idolatry. The end-time will repeat the beginning, with the difference that then the Torah will be declared not, as formerly, to Israel, but to all the peoples of the earth. The Pentateuchal story allowed that Moses had been continually opposed by a murmuring and recalcitrant people: Dt.-Is. 49¹⁻⁶ reflects very vividly his experience, crowded as it was with disillusion, opposition, and persecution. Moses was not a brilliant speaker, neither was the Servant (49² 50⁴). Many of the indignities heaped on Moses (50⁶) are suppressed in the earlier tradition, but hinted at in Ex 17⁴, Nu 12^{1, 11}. The rebels in 50^{10f} who find themselves in the end among the fiery flames are Korah and his band: these verses are continuous with the preceding poem 50⁴⁻⁹. The climax of the discussion lies, of course, in 52¹³⁻⁵³, which describe so vividly the sorrows and sufferings of Moses, smitten as he was by an Egyptian disease (elephantiasis?) and put to death without a trial, but to this long dead faithful servant the unbelievable is to happen: he will be miraculously raised from the dead. As the wonder of the return will be performed for the people, so the wonder of resurrection will be performed upon Moses, who

will return from the dead to make the Torah great and glorious. (Among the interesting textual suggestions to chap. 53 may be mentioned that in v.⁹, where 'he made his mound with the rich,' עשיר becomes 'with the satyrs,' שְׁעִירִים, 'the demons of the wilderness.') Here again, much as in Hosea, the end repeats the beginning, only on a more glorious scale: the people are to be led by him across the wilderness once more, and the Torah will be proclaimed by him throughout the whole world. Jesus and His disciples found in these Servant songs, with their picture of innocent vicarious suffering and death, a solution of the dark riddle of existence, and His salvation, in a grander sense than could be predicated of the redemptive work of Moses, was to reach to the ends of the earth. Thus the prophetic religion of the Old Testament is even closer to that of the New than we had supposed—founded, on the one hand, on the grace of God, and, on the other, on the life and suffering and death of the founder of the religion. But, alas! Judaism chose the path of legalism, which was the antithesis of the prophetic redemption.

In Deutero-Zechariah (11¹-13⁹, third century B.C.) the ancient tradition re-emerges: Moses is the good Shepherd (11) who was pierced and slain (12). Dt.-Zech. does not speak of his return, nor of the vicarious value of his life and death, nor of his mediation of salvation to all peoples: but what he does say is very significant: and both he and Dt.-Is. would have been better understood had the tradition of the martyrdom of Moses been more clearly preserved in our historical sources.

What, then, are those sources? They are three—J, the Levitical tradition (expressed chiefly in Dt 33⁶⁻¹¹) and E. According to J, Moses was neither a political leader, nor a magician, nor a miracle-worker, nor an ecstatic, nor a Levite, nor a priest, nor the founder of a new religion. He is the inspired shepherd who proclaims the will of Jahweh and has it set up on stone tablets. In J he dies in Shittim, probably a martyr's death, as we may infer from P's continuation of the story in Nu 25⁶⁻¹⁵. In the Levitical tradition, the Levites claim descent from Moses, but they may well have been of a spirit very different from his, and this may be reflected in the stories of the opposition offered to him at times by Aaron and Miriam, Nadab and Abihu, Korah, etc. For E, Moses is in the first instance a *nabi* (cf. Dt 34¹⁰) not an ecstatic, but a visionary in the sense that he had

seen God and spoken to Him face to face: he is also, like Elisha with his magic staff, a wonder-worker; and further he is an inspired priest. We seem to see in E a compromise between the priestly tradition which demanded the cult and the prophetic which rejected it as an expression of the Divine will.

The great crime of Israel was the murder of Moses. The priests obliterated the tradition of his death, as they were ashamed of it, but it lived on in prophetic circles and is reflected, even if somewhat obscurely, in the pages of Hos., Dt.-Is., and Dt.-Zech. The people as a whole never understood him, his name was associated with a view of religion of which he was the sworn foe. The words 'O Jerusalem, that slayest the prophets,' acquire a new pathos, if Israel began by slaying the first and greatest of them all; but Dt.-Is. was right in maintaining that Moses and his Torah belong to all the world.

This is but a brief sketch of an extraordinarily stimulating and suggestive book. The thesis that Sellin has defended can never be more than a hypothesis, but that can be said of many another finding of Old Testament criticism. Whether we accept his thesis or not, we must admit that it has been brilliantly stated and defended; and the best scholars are those who will value most the suggestions scattered throughout its fruitful pages.

J. E. McFADYEN.

Glasgow.

Saussaye's *Lehrbuch der Religionsgeschichte* had reached its third edition before the War, but this standard work has been out of print for ten years. During the war the publication of a new edition was impossible, the co-operation of scholars from different countries being essential to success. The original editor, Dr. Chantepie de la Saussaye, died on the 20th April 1920, and the editing of the fourth and thoroughly revised edition has been entrusted to the eminent scholars, Professor Albert Bertholet and Professor Eduard Lehmann. The new edition, like its predecessors, will not include dissertations on the religion of Israel and the Christian religion, monographs on the Biblical religions being, it is held, numerous and easily accessible. There is, however, the welcome announcement that Professor Bertholet is preparing a History of the Religion of Israel. Vol. I. contains two introductory articles by Dr. Lehmann; on Primitive

Religions, Dr. Ankermann (Berlin) writes; on Chinese, Dr. Franke (Berlin); on Japanese, Dr. Florenz (Hamburg); on Egyptian, Dr. Lange (Copenhagen); on Further Asian, Dr. F. Jeremias (Magdeburg); on Islam, Dr. Chr. Snouck-Hurgronje (Leiden). In Vol. II. Dr. St. Konow (Christiania) writes on Indian Religions; Dr. Lehmann (Lund) on Persian and Manichæan; Dr. Nilsson (Lund) on Greek; Dr. Deubner (Freiburg i. Br.) on Roman; Dr. A. Brückner (Berlin) on Slavonic; and Dr. Grünbech (Copenhagen) on German.

The work is published at the *Verlag von J. C. B. Mohr (Paul Siebeck)* in Tübingen, and it is stated that the two volumes will be completed in the autumn of 1925. The parts are issued monthly, the price of each being four Swiss francs.

The Bicentenary of Kant's birth (22nd April 1724) has been celebrated by the publication of a goodly number of volumes dealing with various aspects of his philosophy. Professor Heinrich Rickert, of Heidelberg, author of many erudite works and a student of Kant for 'more than forty years' has published *Kant als Philosoph der modernen Kultur: ein geschichts-philosophischer Versuch* (pp. xii, 216; 6½ Swiss francs. J. C. B. Mohr, Tübingen). In 1891 Rickert delivered his first lecture on Kant, and in recent years he has given special attention to the relation of modern culture to the *Critiques of Reason (pure and practical)*. There are many *Dilettanten*, he thinks, who claim to be followers of Kant, though they have little scientific knowledge of his teaching. Rickert himself is not a Kantian, if that name connotes agreement with all the essential principles of the Königsberg philosophy. Kant did not find 'a system which, in its entirety, must be either accepted or rejected.' In Rickert's opinion, 'he most truly has the mind of Kant who endeavours

to complete and transform the critical philosophy.' The purpose of this book, as defined by the author, is to discover 'what Kant, as a philosopher, has to say to us concerning the historical epoch in which we are living, which we call 'modern.' In pursuit of this aim, Rickert writes succinctly and lucidly on, *inter alia*, 'European Rationalism' and 'Greek Intellectualism.' A comprehensive and informing study closes with chapters on 'Knowledge and Faith' and 'The Problem of Final Unity.'

In the series of pamphlets, whose general title is 'Philosophy and History,' the same publisher issues the address given at the Kant celebration in the University of Basle by Professor Karl Joël: *Kant als Vollender des Humanismus* (Gm 1). Kant's teaching is held to be, in the Renaissance meaning of the word, Humanism, inasmuch as it is 'a call to human beings to be manly, that is to say, to be mature and self-reliant.' Kant's ambition was not to teach philosophy, but 'to teach to philosophize'; therefore, he would have philosophy conclude and not begin with a definition. How the Socratic Kant became a Platonist is instructively shown, and the merit of his Ethics is held to be that it is neither an ethic of God, nor of Nature, but of Man. Humanism completed itself in humanity. 'The categorical imperative of duty is addressed to man, for in the holiness of God it is already fulfilled. Only for man is there an "ought"; for the animal there is only a "must"; therefore, because man alone is a being who "ought," man alone is free.' A suggestive sentence may be quoted, as an example of others like unto it, which are expanded at length, and expounded in detail: 'Kant set out to define the limits of Reason, and discovered the power of Reason.'

J. G. TASKER.

Leamington Spa.

In the Study.

Virginibus Puerisque.

Ben Jones, his Mark.¹

'Even a child is known by his doings.'—Pr 20¹¹.

THE other day some of you thought you had me out, clean bowled, the middle stump, right out

¹ By the Reverend A. J. Gossip, M.A., Aberdeen.

of the ground! I was telling you about the bees, how, when they find a flower quite full of nectar or of pollen, they hurry home and spread the news to all the rest: and that these others know where to look for the treasure, because the finder of it carries home some of the scent of the flower. And that's where you thought you had me! Yes, you

said to yourself, but lots of flowers have no scent, and what happens then? Very smart, a real good curly ball, but it didn't get me. For the bees thought of that too ever so long ago, and have got round that also. The wise men tell us that every bee carries a wee bag of scent of its own—it doesn't often use it, but sometimes it does—and that all other bees can smell it easily. You and I can't. But that is nothing. You remember when Dad went for a walk through the fields, and called back to you to let the dog out, how by the time you got it he was out of sight, and you hadn't an idea where to look for him. Yet the dog never paused, put down its head and raced across the fields, where Dad had walked. It smelt him; it kept saying to itself, 'He has been here, and here, and here.' Yet, even if you had got down on your hands and knees and sniffed and snuffed till you were tired, you would have smelt nothing. Well, it's like that. And every bee has a scent all its own—so they tell us, though how they know I cannot think—a scent quite different from that of all the rest. So that the others know at once which of them all it is that has been here; just as Mother could pick out your baby anywhere, though to most men babies look fairly much the same; or as a shepherd knows each sheep and can't think how we find them look so dreadfully alike. Well, when a bee comes on a flower just full of treasure and without a scent, 'I must not lose this,' it thinks to itself; 'must share it with the others,' and with that it lets out a little of its own scent on the flower to mark it, and away home as fast as its wings can fly, to tell the news. And the others, watching it dancing—you remember about that?—say to themselves, 'She has come upon a splendid lot of pollen, and it is in a flower without any smell, for she has brought home none with her; but she will be sure to have marked it for us.' And so off they go, passing this flower and that, for they have scents, you see, and they are looking for one without any. Ah, here is one! but, no, it isn't this, for there is no trace of that bee's smell they are looking for. Until somewhere—'Oh, here it is!' they say. For she has been here, and has marked it, and with that in they go, and find it. That is very clever, isn't it? And yet we all keep doing something like that without knowing. When you get up in the morning, any one could tell that you have been in the bed. For there is the round mark on the pillow where your head lay, and another bigger

one where your body has snuggled all night through. And all the day and every day we leave a mark as clear as that behind us wherever we go. Mother says at once, when she opens the dining-room door, 'The children have been here!' And yet there is no child anywhere in the room. No! but the sofa is covered with toys not put away, and there are books on the floor, and games spilt all about the table, and Mother knows you have been here, for you have left your mark.

So it is everywhere. There are some boys, and you can always tell where they are, for there there is always someone crying, or games getting spoiled, they are so rough and bullying. And there are girls so bright and cheery that wherever they may be all the rest are certain to be glad and laughing, and you can trace them easily by that. The other day Mother came up from town in a great hurry. 'The wee ones will be getting cross and tired and grumpy,' she said, 'all alone.' But when she opened the door, 'Oh,' she said, 'I need not have hurried, So-and-so'—was it you?—'is here, and where she is the wee ones always are quite happy.' And, indeed, there was a merry sound all through the house. For So-and-so—is that your name? I thought it was Mary—is so sunny and unselfish, that she makes things go, and coaxes out smiles, and has every one about her happy-hearted. I wonder what mark we are leaving, if, when people come on it, and know we are about, they are glad or sorry? There was once the dearest and most splendid of all Persons any one can think of—you know who He is—and they used to say that He went about doing good. And so He always did. And when He was a little chap like you, what could He do? Just little things like you, but then He did them. He could tell wonderful stories to the wee ones, when His mother was busy, and they were tired of games, were cross and fretty; couldn't you do that? And He could carry up the water night and morning from the well for an old lame body up the street. Or He could look in with some toy that He had made for some poor ill boy in bed now for months and months. Just little things. But when people saw the old soul's water-pails set full behind the door where it was coolest, and the sick laddie with his boat or toy, 'Ah!' they said, 'Jesus has been here.' There was His mark to prove it, and to make them sure. And what about us? When holidays are over, and you are back at school, do they say at home, with a sigh of

relief, 'Well, thank goodness that wild rowdy scamp won't be halloaing through the house all day, tearing the stairs down, whistling and quarrelling, and there will be some chance of peace at last !' Or do they miss you all the time, and wish, and wish that you were back ? I wonder if, where we are, those about us know that they have come on something glorious and splendid ; if their faces light up because we are there. ' Ben Jones, his mark,' the old sailors used to say, and put down a cross or something. What is yours ?

The Fear of Falling.¹

' When I fall, I shall arise.'—Mic 7⁸.

Grenfell of Labrador tells of a pony that his brother and he had in the old home of their childhood. Their father made them save up for its purchase. They inaugurated a 'pony fund,' to swell which there was many a bit of self-denial. His idea was that thus to look forward to possession and to deny themselves for the sake of it, was one of the best ways of teaching them to appreciate it and to treat it with kindness. For a pony is more than a toy and has to be used with consideration. The day of its coming was a great day, and the creature became a very important member of the household. 'How many times we fell over the pony's head and over her tail,' he says, 'no one can record. She always waited for us to re-mount ; and we were taught that great lesson of life, not to be afraid of falling, and to learn how to take a fall.' For falls are part of the process of learning to ride. You learn how to stick on a horse by falling off. I know men who went through cavalry schools during the war, and that seemed to be the rough-and-ready method of training. A group of men were put on horses, which had to be ridden round and round the ring. In the centre was the instructor, with a whip and a rough and sarcastic tongue, the whip for the horses and the tongue for the riders. Round the recruits went, and off they fell. As quickly as may be they had to pick themselves up and mount again. Falls were many, but they were little accounted of in those cavalry schools. They left a man sore and bruised and stiff. Nor was the process without serious accidents ; yet it went on, and batch after batch of first-class horsemen were turned out. A hard school it was, but it worked. No one learns to ride without

¹ By the Reverend F. C. Hoggarth, Whalley.

falling. There is little of a riding future for any one who, being thrown off, is too discouraged to mount again. 'Learn to ride the horse that threw you,' was the title of Silvester Horne's last address to a school of boys and girls. The rule, he said, was given him in early life, and he regarded it as one of the greatest rules of living. That rule involves both these lessons that Grenfell learnt in the school of that pony, not to be afraid of falling and how to take a fall. I read recently of a boy who was learning to skate. He sat down rather heavily on the ice, and an old gentleman, who wanted to be sympathetic and kind, said, 'I should give up, if I were you. You will only hurt yourself.' The tears were filling the little fellow's eyes, but he managed to smile, and said, 'Thank you, sir, but I didn't buy these skates to give up with. I bought them to learn how with.' That boy had learnt how to take a fall. Not to be afraid of falling is a valuable and essential lesson, whether we are learning to walk, or skate, or ride, or live.

Yet not a few never learn that lesson. The fear of falling keeps them from many an accomplishment and achievement. Had they not been so fearful they might have won through to life's high places. Many a youth never learns to speak in public just through fear of breaking down. Yet if we do break down once or twice, what does it matter ? Some of the greatest orators have come to mastership by that road. To break down ought to discourage us no more than a fall discouraged the wee boy with the skates, or Grenfell with the pony. Yet everywhere is this bogey Fear holding youths back. It keeps all too many from being what they might be. It prompts them to say 'No' to the quests and challenges of life. They hold back, through fear of failure, and watch others go forward and win. One of A. E. W. Mason's books, *The Four Feathers*, has this fear of failure as its theme. Harry Feversham, a young army officer, member of an old English family, resigns his commission on privately hearing that his regiment is about to be sent to Egypt on active service. It was not that he was a coward, but fear lest he might prove to be one. From boyhood he had foreseen that his destiny was the army, and from boyhood this fear had been with him. Three friends and fellow-officers each sent him a white feather, to which his fiancée added a fourth, returning at the same time her engagement ring. He was in disgrace—a pariah. Yet the situation did one big thing for

him. It removed the bogey Fear—the fear of failure that had held him back. He determined to retrieve his disgrace, and the book tells how bravely he did it. Once the fear was lifted he proved in what a heroic mould he was cast. None of us can afford to indulge this fear of falling. The greatest weapon in our armoury for the conquest of fear is faith.

‘Held we fall to rise, are baffled to fight better.’

The Christian Year.

FIRST SUNDAY AFTER EPIPHANY.

The Unattractiveness of Jesus.

‘He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.’—Is 53^d.

‘And blessed is he, whosoever shall not be offended in me.’—Mt 11^o.

The attractiveness of Jesus is an almost universally accepted conception. The painter’s brush finds no subject more inspiring than some aspect of His grace and beauty. Our poets are quickened to high feeling when they remember His passing. Our great composers are moved to solemn music as His words sink down into their hearts.

But is this wholly true? Is Jesus so universally attractive as these testimonies would seem to prove? Is it not as true to say that to many men Jesus is not attractive at all, and that at times He, and all He stands for, are objects of dislike? The Evangelist who revealed His inner life summed up the sharpest edge of His rejection, ‘He came unto his own, and his own received him not.’ All the Apostles bear witness that He was ‘a stone of stumbling, and a rock of offence.’ Jesus Himself, with a shadow on His heart, described Himself as ‘the stone which the builders rejected.’ And His most pathetic benediction is found in the words, ‘Blessed is he, whosoever shall not be offended in me.’ What is the deeper truth in this unattractiveness of Jesus? It is this, that to the natural heart Christ is alien, and always remains so.

Let us mark the features in Jesus which repel the natural man.

1. The first feature is *the holiness of His character.*

Deep down in the unregenerate heart there is an antipathy to holiness. Human nature is not entirely evil, but it is tainted through and through, and, in consequence, as Paul says, ‘the carnal heart is enmity against God.’

To ask some men, who pass muster with the world’s moralists, to spend a whole day with a man of God, whose motives are rarely unselfish, whose peace is seen in the quiet contentment of his spirit, whose conduct is touched to fine issues of thoughtfulness and courtesy, whose prayers are felt when they are not heard, is to call them to live in an atmosphere which they find difficult to breathe. They are glad to escape to lower levels of conduct and impulse. Holiness scares and affrights them. In the same way Christ’s holiness always troubled men. As the intense light of His sanctity fell upon Pharisee and Sadducee and discovered the devils lurking in their hearts, as it searched and exposed even the disciples, they shrank from Him.

2. The second feature is *the mystery of His personality.*

This reason for Christ’s unattractiveness leads us into a different region of thought. There are minds which are simple and unquestioning. These are easily accessible to spiritual things and are swiftly brought into tune with the infinite. They find the mystery of the personality of Jesus full of helpfulness and delight. But there are other men who are accustomed to the clear white light of material truths. They are eager to reduce all knowledge to terms of mathematical precision. To them Christ’s mysteriousness is a stumbling-block. Every great personality, Hegel says, lays upon the world the penalty of explaining him. Our foremost thinkers and teachers, our statesmen and men of action, and all our leaders of commanding genius are problems to their generation. But the task in regard to them all is simply one of exploration, knowledge, and analysis. What Matthew Arnold said of Shakespeare:

Others abide our question; thou art free,

can be said in perfect truth only of Jesus Christ. Simply because Christ goes beyond the reach and the grasp of the natural man, he is hostile to Him, and he resents both His divinity and His humanity. To-day, even among those who are willing to be His disciples, there is a shrinking from the unsearchable depths in Jesus. His thoughts are higher than our thoughts, and His ways than our ways, and we tremble and flutter before the mystery of godliness, and with such an experience He is unattractive.

3. The third feature is *the authority of His claim.*

Whether it be a claim which He makes for

Himself, or one which He makes upon men for their obedience and their devotion, it rouses instantly a reaction in the natural heart. The unregenerate heart always treasures a pagan ideal. It has a constant hunger for pre-eminence, and exaltation, and it has an eager thirst for, and a delight in, what this life can give. The world's ideal of life was never more finely imagined and more completely attained than in the high days of Greece. Then was conceived a manhood, self-poised, self-sufficient, self-pleasing. It was a manhood developed, disciplined, and enriched until it was able to lay a strong hand on all the realms of power and enjoyment. If any man will question himself as to his day-dreams, he will find that they are precisely those of Joseph in his unschooled youth. He sees his sheaf in the field and all other men's sheaves bowing down to it. But Christ came with a claim for humiliation and submission. He made known the meaning of that claim by the course of His life. He came to be poor, homeless, outcast, to refuse the honours the world would have bestowed upon Him, to drink His Father's cup, to walk in the narrow way all through life, and to pass in through the gate of His cross. That is the claim He makes with an imperative authority. We need not wonder that men resent it and refuse it in the hostility of the natural heart.

4. The fourth feature in Jesus which the natural man resents is *the message of the cross*.

Here we reach the core and kernel of the antipathy of the natural man. This is the secret of all other hostilities. It is natural for the natural man to resent the message of the cross. It comes with its condemnation of the life he lives, and loves, and excuses. It comes with a requirement of repentance, and that is the most searching and humbling experience the heart can know. It comes with a call to a lowliness and humility, which cuts deeply into the pride and self-sufficiency of the human heart. It comes with the inexorable condition that only as a little child can a man enter into the Kingdom of God. It comes with a demand for a confession of wrong-doing, and acceptance of forgiveness, and a surrender of the whole being to Him who has redeemed him. That has always been the foolish thing to the Greek, and the stumbling-block to the Jew. To-day, there are millions upon whom Christ's moral loveliness has begun to dawn. They are willing to let the other features which they resent lie in the shadow, and, as they say, become

agnostic to what is too high for them. But they are not willing to accept the gospel of the cross, and there Jesus is still unattractive.

When and how is this unattractiveness overcome? It is overcome in that day when men's eyes are opened to see Christ in His redeeming grace, and their ears are able to hear His regenerating word. There comes a time when some great need, or some baffling experience, or some disheartening and ashaming fall, or some discovery of a man's own true self, changes the whole angle of vision, and silences all the sounds of the world's music, and then he sees and he hears Christ. Then Jesus becomes, in the language of the Old Testament poet, once heard so frequently on men's lips, 'the altogether lovely.'

There is a day when Jesus takes every man aside. He makes a silence in our lives. Then His voice rebukes and humbles us; but as He speaks with us the light dawns on the soul, and we begin to see what those saw in Him to whom He became both their desire and their delight. Then we wonder that when others see Him there is no beauty that evokes their desire, and we enter into the peace of that benediction, given to those who no longer stumble at Jesus.¹

SECOND SUNDAY AFTER EPIPHANY.

Look to Your Motives.

'If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness.'—Mt 6^{22, 23}.

Look to your motives!—our Lord says to us over and over again in this chapter. Our Lord's words always go to the bottom of things. They always go to the bottom of our hearts.

Our motives are the secret springs of our hearts. Our motives are those hidden things in our hearts that move us to speak and to act. Our lives all issue out from our hearts, like so many streams out of so many deep and hidden springs: and thus it is that we are so often told in the Word of God to 'keep our hearts with all diligence.' And thus it is that our Lord's teaching is so full of all the matters of the heart; and especially of the hidden motives of the heart. Take good heed of your motives, He says three times to us in this single passage.

1. Now, men alone, of all God's creatures on the

¹ W. M. Clow, *The Evangel of the Strait Gate*, 48.

earth, have motives. The sun, and the moon, and the stars all move. They all move with the motion which their Maker gave to them at the beginning, and which He continually conveys to them by His upholding and impelling hand. The fowl of the air also, the fish of the sea, all sheep and oxen also—they all creep, and walk, and run, and fly, each one of them after his kind—but it is never said of any of them that they have a motive in what they do, or in where they go. They have no understanding. They have no power of contrary choice. They were not made in their Maker's image. Their chief end is never said to be to glorify God, and to enjoy Him for ever. They have all their appointed ends, and they all stand in the same ordinances in which they were placed at their creation; but they do not know their own ordinances, nor who ordained them. To man alone God saw it good to give understanding—understanding, and conscience, and will, and a contrary choice. Alone, of all things that live, and move, and have their being in God, man is moved by his own motives.

2. And thus it is that God goes down to our motives when He would know us altogether, and would discover us, and would conclusively judge us. We ourselves make every effort to get at men's motives when we would know them, and would judge them. But we cannot wade with any security into that deep sea. Men's motives lie deep down beyond our discovery and jurisdiction. God's eye alone can see and search out a motive. We all feel that we are not truly known till our motives are known. We all feel that we are not yet fully and finally judged till our motives are laid naked and open. I may do what seems to your judgment right or wrong, praiseworthy or blameworthy—but hold your peace about me till you are quite sure that you have all my motives laid out under your eye. When you praise me, you pain me and humiliate me, if my motive was not a pure motive: and when you blame me, I appeal from your judgment to His before whose tribunal all my motives lie bare:

For I am ware it is the seed of act
God holds appraising in His hollow palm:
Not act grown great thence as the world believes,
Leafage and branchage vulgar eyes admire.

What I am in my motives, that I really am: that,
just that, and neither more nor less.

3. Now from all this, it follows as clear as day that our true sanctification, our true holiness of heart, our true and full and final salvation, all lie in the rectification, the simplification, and the purification of our motives. The corruption and pollution of our hearts—trace all that down to the bottom, and it all lies in our motives: in the selfishness, the unneighbourliness, the unbrotherliness, the ungodliness of our motives. We are all our own motive in all that we do: we are all our own main object and our own chief end. And it is just this that stains and debases so much that we do. It is just this that so pollutes our hearts in the sight of God: and it is this that makes all we do so polluted in our own eyes, when we look at ourselves with the eyes of God. It is this that makes 'so much of our very righteousness to be filthy rags; and it is this inward bondage to bad motives that makes all God's saints to cry out with Paul under their utter wretchedness. Our Lord's blessedness, amid all His labours and burdens and sorrows, arose out of this that His motives in all that He did were good. His eye was single, and therefore His whole body was full of light. He pleased not Himself. And thus it was that He had a clean heart, and clean hands, and a clean and a peaceful conscience in all that He did; and, after His work was finished—because of the simplicity, and the purity of His motives in all parts of His work—He had such a reception awarded Him in His Father's house as no other son or servant of God has ever had. And just as his Master will never be pleased with His disciple till all His disciple's motives are as pure as His own, so neither can the disciple of Christ ever be pleased with himself till he is pure as his Master is pure.

Saints purest in God's eyes
Are vilest in their own.

4. 'The one thing needful,' then, in all that we think, and say, and do, is a good motive. The new birth that we must all every day undergo, the one all-embracing change in heart that God demands of us and offers us in His Son every day, is a complete change of end and intention, a completely new motive. The fall of man took place when God ceased to be man's motive and man's end, and when each man became his own motive and his own end. And the supreme need of all men is just the restoration to their hearts of God as their

true motive and their chief end. Every human heart cries with Augustine—every human heart in its own language: 'Thou hast made me for Thyself, and I know no rest till I find my rest in Thee. Thou hast made us to be moved by one motive, and to be directed by one intention, and to rest, with a perfect rest, in one end: and both our motive, and our intention, and our rest are in Thee.'

5. Now all serious-minded and self-observant men will surely say to all this that they know this already and have long known it: they accept all this, and delight to hear it; but the longer they live, the more they fail to attain to it. They see purity of motive, and simplicity of end, and directness of intention, and godliness of life—all shining like the sun and the moon and the stars high up above them, so high above them that they despair of ever rising up to them. My brethren, be patient: be instructed. The new heart of a saint of God was never yet attained at a bound. A new life of motive, and of disposition, and of intention, and of aim and end is not the growth of a day or of a year. All this present life is allotted by God to His saints to make them a new heart. This inward work will fill up your whole life to its last moment—God, till that moment, working in you to will and to do, to rectify your motives and to protect and purify your ends to the last. Ask yourselves, then, if the one work of your life, the one undertaking and achievement of your life, is making progress. And you have a sure test of your progress just in this question: 'What is my motive in this that I now do? And in this that I now suffer? In the light of God, and under His eye, why do I do this and that? What is my motive? What is my intention? What is the end I have set before myself in this and in that?' And then we shall no longer be as the horse and the mule that have no understanding. We shall more and more set the Lord before us. We shall say in every enterprise, 'What would my Master have me here to do? And we shall answer ourselves: 'O Lord, I am Thy servant: I am Thy servant, and the son of Thine handmaid. Thou hast loosed my bonds!' At the same time, it is by no means necessary to torture ourselves and to be in continual bondage to the letter of the law. We do not stop at every step of a journey and ask ourselves what place we are going to, and why we are going to that place. We weigh our motives

well before we start, and if they are right, we set out; and if they are not right, we turn back.

(1) Now from all this there follow two or three plain lessons. And this very plain lesson to begin with—that we cannot, by any possibility, know, so as to judge, our neighbours' motives. God has not given us the ability. He has reserved that Divine ability to Himself. And at his peril, therefore, let a man intermeddle with another man's motives. Every human being holds secrets in his heart that the day of judgment shall for the first time publish abroad. Leave all judgment of other men's motives therefore to the Judge of all the earth—to Him who will judge you and all men by the thoughts and the intents of the heart.

(2) Again, it is surely a great comfort to a good man to know that a good motive makes the smallest act both great and good in God's heart-searching sight. Splendid deeds that are blazoned abroad by a thousand trumpets are but 'splendid sins' in God's judgment, unless they are done out of a secret motive of true and genuine goodness. Unless love to God and to man, unless self-forgetfulness and self-conquest, lay at its root, the most far-sounding deed that ever any man did was but dust and ashes, and far less than that in the sight of God.

Our Lord says to His disciples, and through them to us: 'Give all your alms in secret: fast and pray in secret: seek out secret places: and hide yourselves, and all that you do, with your Father in secret, and your Father which seeth in secret will reward you openly. And, blessed are ye, when men, not knowing your good motives, shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.' As much as to say: Go down, if need be to your grave, unknown and undiscovered, hated, despised, misjudged, misrepresented, misunderstood: only, keep your heart hidden with Christ in God: and when Christ, who is your life, shall appear, then shall ye also appear with Him in glory!¹

THIRD SUNDAY AFTER EPIPHANY.

The City Gates.

'Go through, go through the gates.'—Is 62¹⁰.

This is a tale of two cities. Far away, over the deserts and the weary leagues of alien lands, lay the famous city of Babylon. There for three

¹ A. Whyte, *With Mercy and with Judgment*, 44 ff.

generations, thousands of the Jewish people had been enslaved. Many of the city's towers and ramparts, that were the world's wonder, had been built or repaired by the labour of these Jewish prisoners. Their sons and daughters had grown up in this state of captivity, and they in turn had seen their children's children. That is the tale of one city—the city of slavery.

The other was fair Jerusalem, once fair but now only the ruins of former greatness. The stones of its walls and ramparts lay in broken heaps; the temple itself had been despoiled: and the hang-dog people who lived in its wretched houses were a sort of mongrel among the nations. And yet with all this, there were men who were fools enough to believe that God would fulfil His promise and would restore the lost nation and the lost grandeur. Meanwhile, amid the sorry desolation, it seemed a fool's hope. That is the tale of the second city—the city of home, and hope, and freedom.

But a prophet, seeing these two cities, yet saw above them the providence of God. Thus in his prophecy, he addresses the exiles and shows them the promise of God. One day God will lead them out—from the city of slavery and sin, back to the city of home and freedom. 'Pass ye through the gates,' he cries, 'pass ye through the gates.'

It is hard to tell to which of the cities he refers. His words may mean a call to pass out of the gates of Babylon, or to pass in through the gates of Jerusalem.

1. So, first, there is Babylon. 'Go through, go through the gates,' cries the prophet. Accept the offer of freedom and a new life. The road is straight, and the passage is sure. Only pass ye through the gates and go out on the great adventure.

Now this is life, if ever there was a picture of it. We and our fathers have dwelt in the city of slavery. We have become so used to it that we hardly know it to be the slavery it is. We have accepted the world and the world's conditions. But on to our lives God has flashed a great chance of freedom. No matter in what circumstances we are, God has offered us 'a future and a hope.' Jesus Christ has opened the city's gates, and there before us, calling, it is true, for some toil and hardship, lies a plain white road creeping over the desert like a ribbon, leading to liberty and new manhood. You would hardly think that the cry

'Go through the gate' was needed. You would imagine that each man, conscious of the slavery of his life, would be tumbling over his neighbour in the passion to be free. And yet the cry is as needed by us as by the Israelites. Some of us are deterred by the friendships we have formed: some of us have really come to love this life as a kind of second nature: some of us have had our will and character so broken, that we have not the resolution and power to struggle to our feet: and others, looking out on the white road and the surrounding desert, are afraid of the toil and agony that the long journey may entail. Pass through the gates—out from the little life in which we live, to the fuller, richer, eternal life of God. But though many are called, few choose!

Make the adventure, then! the gates are open. Let no lower interest rob you from the dream of your full manhood and liberty in Jesus Christ. There is no gain here that can atone for the loss of your soul's freedom and life. The gates to the full, true life of manhood in God are open, thanks to Christ who broke each bar. Pass ye through! pass ye through! Life, peace, happiness, eternal manhood and womanhood lie there.

2. Over against Babylon, there is Jerusalem. Here are the exiles at last arrived before Jerusalem, the dream of their life, the goal of their journey. With a curious quality that marks human nature in all ages, they stand on the hilltop spellbound, gazing at the city. The Prophet in imagination creeps up to the edge of the crowd. 'Brethren,' he cries, 'this is not how to possess Jerusalem. You must enter in. Only as you claim it, can it be yours. Pass ye through the gates.'

This surely is not only a picture, but a lesson. We are brought right up to the gates of certain things and possessions; but often we stand without, not for hours merely, but for years, and never enter. The thing is really ours, if we but knew it. It needs only one step, that we should pass through the gates and possess.

For instance, there is the question of *happiness*. Why are so few people really happy? They have all the conditions, all the necessities, all the qualifications for happiness: but the thing itself they do not possess. There is a great secret here, seldom unfolded to any except those who are of a simple, childlike heart. The secret is this—pass ye in through the gates! The way to possess happiness is simply to claim it, to find it in the

things which are before you, to realize it in the friends, the work, the home, the business which lie there in front of you. If we stand doubting and questioning, or wondering and fearing, the prize can never be ours.

Again, there is the question of *faith*, just as common. So many of us have trudged a long way in search of faith. We passionately desire to believe in the God and the Jesus who have blessed mankind. We think of others whose deep joy and peace have been our unending envy. We have struggled through deserts of doubt, along the rough roads of questioning, through perplexity and anxiety and honest endeavour; and now, many of us are standing with the city of faith only a little distance off. How is such a man to possess the city of faith? Well, there is only one way—he must enter in and claim it! Everything in life is an adventure. Business is an adventure: life is an adventure: happiness is an adventure: and faith, even faith in the last resort, is an adventure, perhaps the greatest of all. Happiness, as we saw, is only got by claiming and using it: life itself is only got by claiming and using it: strength, power, mind, are only got by claiming them and using them! They become ours only as we pass through the gate and possess them. This is so common in every sphere that we take it for granted. Why not take it for granted in regard to religion? There is only one way in this, as in all life, that power and light come by possession. ‘Pass ye through the gates.’¹

THE FOURTH SUNDAY AFTER EPIPHANY.

The Restfulness of Christ.

‘He rebuked the winds and the sea, and there was a great calm.’—Mt 8²⁶.

There are some people whom we meet with as we journey who impress us with a sense of restfulness. We are all tempted to strain after effect sometimes, but in the presence of these people we do not think of that. There is no effort to keep up conversation. We are not ashamed even of being silent. Like a breath of evening after the garish day, when coolness and quiet have followed on the sunshine, such natures often, we know not how, enwrap us with a sweet sense of rest.

Now no man can reasonably doubt that Jesus was pre-eminently restful. One of the first invita-

tions which He gave was this, ‘Come unto me, and I will give you rest.’ One of the last promises before the cross was this, ‘My peace I give unto you.’ And though there are depths in the peace of Jesus Christ, that reach to the deepest abysses of the soul, yet the words would have been little else than mockery had the Christ not been wonderfully restful. Take a word like that of the Apostle Paul: ‘The Lord of peace give you peace alway.’ Down to the depths of the sin-pardoned soul you are still in the province of the benediction. But there never could have been that benediction unless the Lord, whom the Church loved and worshipped, had impressed every one who ever met Him with the feeling of an infinitude of rest.

If men realized this fact it would constitute a new appeal for Christ. What we need in modern society to-day is just the shadow and the space of rest, for the times are a little fevered and the pulse is not beating steadily like our fathers’. The strenuous life is being overdone.

It is just here that, out of the mist of ages, there steps the figure of the Man of Nazareth. ‘Come unto me, and I will give you rest.’ Yet the continual wonder about Christ is this, that in every part and power of His being He was intensely and unceasingly alive with a vitality which puts us all to shame. Let a woman touch Him in the throng—‘Who touched me?’ Let Him see a crowd, and He is ‘moved with compassion.’ Let Him be baited by the subtlest doctors, and He fences and parries with superb resource. In body and spirit, in will, emotion, intellect, Christ was so flooded with the tides of life that when He cried to men, ‘I am the Life,’ they felt in a moment that the word was true. Yet, ‘Come unto me, and I will give you rest.’ That is the abiding mystery of Christliness. That is the secret we are hungering for to-day, how to engraft the strenuous on the restful. And we may laboriously search the ages, and all the ideals and visions of the ages, and never find these so perfectly combined as in the historic personality of Jesus.

Now when we study the life of Jesus Christ, we light on one or two sources of this restfulness.

1. In the first place, it was the *restfulness of balance*. John in the Book of Revelation has a vision of the heavenly Jerusalem, and as he surveys its form he sees that the length and the breadth and the height of it are equal. It was symmetrical in every measurement—perfectly balanced in every

¹ J. Black, *The Burthen of the Weeks*, 201.

dimension. No man can read the gospel and not remark that equipoise in Christ.

2. Again, it is the *restfulness of purpose*—of steady and unalterable purpose. There is something river-like about the life of Christ—it is so resistless in its flow. Sorrows or joys could no more stop His course than the lights and the shadows on the hills can stop the Clyde. And in this mighty purpose, so deep and so Divine, there lies not a little of the secret of the unfailing restfulness of Christ. Why is it that young men are so restless? And why is there generally more repose as life advances? It is not merely that the fires are cooling; it is that life is setting into a steadier aim. No longer do we beat at doors that will not open—no longer does every bypath suggest dreams—we have found our work and we have strength to do it, and in that concentration there is rest. Now in the life of Jesus Christ there is always the beat of underlying purpose. No life was so free

or so happily spontaneous. To call it cribbed, cabined, and confined were mockery. Yet underneath its gladness and its reach, and all the splendour and riches of its liberty, there is a burning and dominating purpose, and in the bosom of that purpose is repose.

3. Then lastly, it was the *restfulness of trust*. Christ had repose because He trusted so. Faithlessness, even in the relationships of earth, is the lean and hungry mother of unrest. We charge this with being a restless age, and we lay the blame of that restlessness on love of pleasure, but we question if it be not lack of faith that is the true root of social instability. Faith is the great rebuke of boisterous winds when the ship is like to be swamped in angry waters. And the perfect restfulness of Jesus Christ in a life of unceasing movement and demand, sprung from a trust in God that never faltered even amid the bruising of the cross.¹

¹ G. H. Morrison, *The Restfulness of Christ*, 5.

Genesis and Progress.

BY REVEREND A. J. WESTLAKE, B.A., B.D., KEIGHLEY.

A STUDY of the Book of Genesis will show that early Israel possessed men of profound and penetrating insight into human nature. We can follow their thought by a perusal of the literature they bequeathed to seeking minds. To-day, when 'Democracy,' 'Liberty,' 'Progress' are the watch-words of the hour, it is good to turn to clear seeing souls that we may steady our own vision. Consider for a moment the idea of progress as it is presented in the Fall stories of Genesis. There is more than one story of a fall in this piece of ancient literature, and each traces the lapse from faith to the reaching after knowledge and power to the neglect of high spirituality and reverence. The abuse of the vital elements of the soul leads everywhere to a catastrophe which is illustrated in the various incidents to which reference is made.

i. First, there is the Fall in the Garden. In the account of Adam and Eve in the garden the Tempter makes an astute appeal to three elements of every sound life. Gn 3⁶ runs: 'And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the

tree was to be desired to make one wise, she took of the fruit.' Get behind such material things as trees and apples, and what do we find? The tree is said to be 'good for food,' a suggestion that there the satisfaction of physical cravings will be found: it is said to be a 'delight to the eyes,' a persuasive plea that the soul's love of beauty will find ample scope: it is, moreover, 'to be desired to make one wise,' so, in eating of the tree, the demands of the mind, the ambitious soaring of the intellect, will have free course. The subtilty of the temptation is apparent when we recognize that the soul's native thirst for a full and complete life cannot be false; it must have a relation to the ultimate truth of things. The resulting shame and degradation that follow the act of eating are due to the fact that the blessings vainly desired are sought at the cost of disobedience to God. Obedience to the will of God is regarded as a vital factor in the realization of the soul's good. It is the writer's evident thought that so-called progress, which grasps at supposed good and does not consider reverence and the pleadings of the Divine Spirit,

will turn out to be retrogression ; such progress will be evolution downwards like so much that masquerades as progress to-day. It will not profit a man to gain the whole world and lose his own soul, for it is the essential soul of man which gives value and reality to all other possessions and attainments.

ii. The Fall in the Field. In Gn 4 the story is told of the murder of Abel. Cain's rising up was his fall. Disappointed over his unaccepted sacrifice, he seeks salvation in the destruction of a brother who appears to be a hindrance to his well-being. The sin is traced through anger, jealousy, hatred, to murder. Here, again, the writer is anxious to warn men against a false progress. He would have us see that no individual soul can progress at the expense of another's loss. To ask, 'Am I my brother's keeper?' is to fail to see that only in a true brotherhood can we develop the personal resources of the individual heart. As the corn of wheat is buried in the soil to live again in a greater harvest, so the life of man must be merged in that of others in order to realize itself. The suffering servant of Isaiah's thought poured out his soul unto death ; his personality was so extended that he took unto himself the sins and sorrows of the many, and in so doing discovered himself in all the wealth and wonder of that ever-fascinating figure. The progress of the purely selfish man is retrogressive ; for in his strivings he violates the most sacred social instincts of the heart.

iii. The Fall in the realm of Human Achievements. The song of Lamech also given in chap. 4 provides a broad avenue to the writer's thought. From the descendants of Cain spring the musicians who handle the harp and pipe, and the artificers who wield copper and iron. Human ingenuity has invented all kinds of instruments for the good of men. Lamech is presented as reflecting on all these achievements. What appeal do they make to him ? We might expect a song of praise : instead there is a hymn of hate. Lamech is flushed with excitement, for the novel instruments have brought within his reach new powers of vengeance.

If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.

Progress in science here issues in a renewed outburst of devilry. It would be wrong to say that in their apparent pessimism the writers depreciate

intellectual and scientific activities. Theirs is not the folly which obscures the value of true education. Their fear is lest we should not be educated enough. They demand a goodness that shall be in line with cleverness. The story of Lamech is one of moral catastrophe because intellectual eminence lacks a moral elevation equal to the occasion. Had the men whose ideas we have been tracing lived in modern times, they would surely have seen another illustration of their thought in the history and development of Protestantism. The spiritual revolution of Luther's day began to set free the individual soul from the demoralizing trammels of a stagnant ecclesiastical society. One result of this movement was an enthusiasm for labour and production, and the rise of self-respecting workmen, who found in their toil an opportunity for self-development. Work for work's sake was urged because of its reaction in wholesome character. It is sad to realize that a movement so well begun should issue in such industrial conflict as we experience to-day. Somewhere the stream of pure life has been poisoned. The movement has been captured by an unstudied competition and by the reaching after material gain irrespective of its effect upon character. Troeltsch, in commenting on one aspect of this problem, says : 'Modern capitalism with its calculating coldness and soullessness has entirely loosed it (*i.e.* the Protestant ideal) from its former foundations, and it has become a power directly opposed to genuine Protestantism.' We can see, however, that the evil is vastly greater than that which attaches to any system. The gambling evil, greater because more subtle than any other national curse, finds its source in the desire for material possessions or for selfish gratification by other means than honest effort and toil. This evil saps the character which Protestantism, reviving Paul, sought to realize in men and women. The initial movement, splendid and sound, was turned aside by the evil spirit that dogs the steps of man. There are thinkers who, in their demand for a philosophic unity, have regarded the belief in a personal devil as irrational, but there is scarcely a better answer than that belief, to the question, 'Who carries the business on ?'

We may consider also the national spirit which Protestantism kindled into flame. The vital religion of the time awakened a patriotic fervour with rich promise of good. But the enflamed

nationalism which we see to-day, and which the League of Nations is striving to combat, is the perversion of progress and can only bring ruin to men and nations. It is progress without the moral, spiritual, and social realities which alone can give us a full-orbed progress. The mind of Genesis is clear and full of meaning for us in our modern day. Sir George Adam Smith says: 'The noble and permanent lessons of the inspired author stand forth: that human genius and wealth, if not accompanied by faith and obedience to God, mean the development of a fatal pride whose end is the destruction of many individuals and the retardation of all human progress.'

We must declare boldly that there can be no true progress without Christ and the ethical levels which can only be attained in communion with Him. The Sermon on the Mount is utterly unreal to the natural man, whatever deference he may pay to it in general speech. Only changed men can change the world. Our business, therefore, as Christian men and women and as a Church, is to grow big souls, to cause men to know Christ so that when Democracy comes into its own and fashions whatever system it regards as the true instrument of national well-being, and the world sings of progress, there will be sufficient moral and spiritual power to guarantee growth and stability.

Entre Nous.

THE circulation of THE EXPOSITORY TIMES is increasing steadily, and this is very encouraging.

This year in addition to all the usual features we have arranged a number of special articles. The results of recent excavations in different fields will be summarized by experts. This month Sir W. M. Flinders Petrie deals with 'Recent Excavations in Egypt.' This will be followed by an article by Professor A. T. Clay on 'Excavations in Babylonia and Assyria.'

A short series has been arranged dealing with the subject 'Religion and the Child.' 'The Religious Development of the Child' will be dealt with by the Rev. T. Grigg Smith; 'The Bible and the Child,' by the Rev. J. Basil Redlich; 'The Day School and the Child,' by the Rev. F. J. Rae; and 'The Sunday School and the Child,' by the Rev. Carey Bonner.

There will be a series of articles on Comparative Religion. The Rev. N. MacNicol will deal at some length with points of contact between Christianity and Hinduism, while Mr. Kenneth J. Saunders will deal with points of contact between Christianity and Buddhism.

A series of sermons by eminent preachers is begun this month by one from Dean Inge. Sermons by the following, among others, will also appear: the Rev. A. J. Gossip; Dr. J. A. Hutton; Dr. G. H. Morrison; Professor W. P. Paterson; the Rev. James Reid; Miss Maude Royden; and Canon J. G. Simpson.

SOME TOPICS.

Transplanted Eyes.

It is always difficult to get good children's sermons. But this month Mr. Allenson has published two small volumes of very natural and fresh talks to boys and girls. One volume is by the Rev. H. S. Seekings, who is already well known to readers of THE EXPOSITORY TIMES. Two of the addresses in Mr. Seekings' volume have, in fact, already appeared here. There is probably no better way of finding readers of this little volume than by giving an example of what it contains, and so we give below in an abridged form 'Transplanted Eyes.' Mr. Seekings gets the title of the volume from another address. It is *Frozen Butterflies* (2s. 6d. net).

"You can transplant geraniums and cabbages, but whoever heard of transplanting eyes?"

'Well, a clever young Hungarian surgeon named Koppanyi believed it could be done. He had an idea that it might be possible to transfer a perfect eye from one living creature to another, and he experimented upon a rat. He gave it an anæsthetic to deaden the pain, and then into its empty eye-socket he placed another rat's eye, and in a few days the once-blind rat could see. The pupil of the eye contracted to light, proving that it was functioning, and the rat was quite perky and very pleased with itself. Another surgeon went to see it, and, though the human eye is more sensitive than that of a rat, he was so convinced by Koppanyi's

experiment as to state that it was just possible that in years to come a person with two perfect eyes may give one of them to some blind person and both will be able to see.

'If that ever does become possible, many a father would gladly give one of his eyes for his little blind child. Then you know what would happen. Children thus treated would go about the world *seeing things with other people's eyes*.

'What a different world it would be if we could see things with other people's eyes! What a change it would make in us too! There are two or three ways in which it would influence us. Let us think of them.

'*It might humble us a little*. If we think ourselves rather clever, and put on airs because we can do things quickly and well, it might do us good if we saw ourselves as others see us. How do you look to your brother or sister? Do they see something splendid in you? or do they see something priggish and mean?

'Then again, *how it would enrich us*. If we could see things with the eyes of a poet or an artist what a wonderful world we should see! . . . It would enrich us tremendously. Our minds would grow and our hearts be happy. And I am sure our souls would thrill with thanksgiving.

'*How kind, too, it would make us* if we could see things with other people's eyes. We should understand them better, not only what they say but what they mean, not only how they act but how they feel. We might even get to know why they do what they do. And after that we should be very kind in our judgments.'

The other volume of children's addresses is *The Dragon at the Last Bridge*, by the Rev. A. Stanley Parker (2s. 6d. net). We can thoroughly commend it also.

Mr. Allenson has also issued a third and revised edition of *The Naughty Comet, and Other Stories and Fables*, by Laura E. Richards (3s. 6d. net).

The Genius of Endeavour.

'A few weeks ago a small shopkeeper in the north of London found himself in great straits. The premises which he rented were in shocking repair, and he had not the wherewithal to do himself what the landlord ought to have done. Things seemed to reach rock bottom of hopelessness when the doorstep, over which the customers had to pass, crumbled away and became an eyesore. Many a

man would have been more than satisfied if he could have neutralized such heavy odds against him. But this man was made of sterner stuff. The odds against him must be turned to odds in his favour. Accordingly he had flaming placards set in the front of his premises, "This is the only shop in the neighbourhood with a worn doorstep." The public took the hint that if the traffic of customers had been such as to wear out the doorstep, the goods in the shop must be worth having. The crumbling doorstep was a very godsend. It was one of the finest advertisements in North London. That man made capital out of what seemed hopeless disaster. To bring about such a magic alchemy is part of the romance and the genius of endeavour. It is pulling the ball instead of tamely patting it.' ¹

A Hard Battle.

"Let us be kind to one another," Ian Maclaren used to say, "for most of us are fighting a hard battle." And years afterwards, when I succeeded to a charge once his, I found how bonnily he had lived out his dictum; heard nothing of his sermons, though he was a mighty preacher; but, wherever there had been a bairnie ill in his time, twenty years after they remembered in these homes the man who spent long hours pouring out wonderful stories to hot, restless little folk, too ill to look at pictures, sick of all their toys, or peevish and fretted by their crumby beds. We all must see to it that we adopt views that will hearten, not discourage, those about us; that we so speak, so act, so bear ourselves, so look out upon life, as to make others surer of God, as Erskine of Linlathen always seemed to bring Him nearer, more able to hold out bravely, because they have caught the infection of our courage.' ²

Biblical Criticism.

'In the early years of Sir Henry Jones' professorship a letter appeared in the Glasgow newspapers from the authorities of the Glasgow Technical College. On the morning of its appearance the Principal of the University—Dr. Herbert Story—was deeply engaged in business, and when Jones drew his attention to the letter he said he had no time to reply. Jones, therefore, with Adamson's help, drafted a letter, which he took to the Principal

¹ Kennedy Williamson, *The Uncarven Timbers*.

² A. J. Gossip, *From the Edge of the Crowd*, 33.

for signature. Story signed the letter, and it appeared, as Jones had written it, in the next morning's papers. On the day of the publication of the letter a well-known Free Church Glasgow minister came to lunch with Jones. During the meal he asked Jones if he had seen Story's characteristic letter that morning—"It was like the Empress of India addressing the King of Siam!" Jones, though much amused, said nothing as to the authorship of the letter. A few weeks later, the same minister was again at lunch. Jones, remembering the previous incident, drew the conversation to the subject of Biblical criticism. He expressed his scepticism as to the whole business, doubted if any one, two thousand years ahead, and speaking a different language, could possibly allot correctly the authorship of unsigned poems by Shakespeare, Milton, Wordsworth, or Shelley, as the critics claimed to do with the Psalms and Isaiah. Against this unexpected attack his guest waxed warm. Could he really distinguish, Jones challenged, between two fairly recent writers, say Keats and Shelley? or even between two men whom he knew, say Story and Jones himself? "Most certainly," was his guest's reply; "nothing easier." Then Jones revealed the authorship of the Story letter, proving thereby, as he well knew, nothing in the world but his own capacity for mischief.¹

NEW POETRY.

De Bary.

A Little Anthology of the Holy Eucharist has been compiled by Mrs. Olive M. Hardy (S.P.C.K.; 3s. 6d. net). The volume is charmingly got up in purple boards with gilt tops, and the type is clear and attractive. The quotations, which are both prose and poetry, are drawn from a large number of sources, and if most of them are Catholic or Anglo-Catholic, there are also a number whose tone is evangelical. Four poems by Anna Bunston De Bary are given, and we quote one of these because it is good for our purpose, though not perhaps in its most literal meaning:

A BASQUE PEASANT RETURNING FROM CHURCH.

Oh, little lark, you need not fly
To seek your Master in the sky;
He's near our native sod.

¹ H. J. W. Hetherington, *Life of Sir Henry Jones*, 86.

Why should you sing aloft, apart?
Sing to the heaven of my heart;
In me, in me, in me, is God.

Oh, travellers passing in your car,
You pity me who came from far
On dusty feet, roughshod;
You cannot guess, you cannot know
Upon what wings of joy I go,
Who travel home with God.

Ships bring from far their curious fare,
Earth's richest morsels are your share,
And prize of gun and rod.
At richest board I take my seat,
Have dainties angels may not eat;
In me, in me, in me, is God.

Oh, little lark, sing loud and long
To Him Who gave you flight and song,
And me a heart aflame.
He loveth them of low degree,
And He hath magnified me;
And holy, holy, holy, is His Name.

Kennedy Williamson.

The Uncarven Timbers (Hodder & Stoughton; 6s. net) contains a number of poems and essays by Mr. Kennedy Williamson, which have already appeared in religious periodicals such as 'The British Weekly,' 'The Christian World Pulpit,' 'The Methodist Recorder,' and others. The essays are suggestive and at the same time they make pleasant, easy reading. We quote—

THE DAY'S ROUND.

At morning dawn I whisper by my bed,
With Him who had not where to lay His head.

At noon-day 'mid the city toil and fret
I walk awhile with One on Olivet.

At set of sun I keep a secret tryst
With the Lord Christ—

And all the world seems fair
And life is debonair.

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